

Matt. 24: 32-36, Inspired Translation, J.S.

God began his work in Palestine
(Palestine reclaimed for Judah).
Rom. XI: 11-26; D.C. 45: 24-30.

generation
years Long
, Ch. VI, Antiq.)
Gen. 6:3

Indians about Apr. 1940

AD 1930 {more} Gospel of Jesus Christ
{or less} is going to the Jews.

AD 1945 {more} This same Jesus shall come again to
the world up to his Kingdom
Zion Kingdom

Days of Tribulation
Battle of Armageddon
Rev. 16:13-21

CALENDAR	
TRIPLE EQUATION.	
Christ Birth took place	near Beginning of Year
A.M. 4001	=
A.D. ZERO	=
Julian 4713	=
Rome 750. His Crucifixion	took place in the Year
A.M. 4034	=
A.D. 33-34	=
Julian 4746	=
Rome 783.	

1000 YEARS
PERSONAL REIGN OF
JESUS - THE CHRIST
Rev. 20:1-6; Jude 14.

AD 1928 to 1940 = 12 Years.

From Adam to Christ 4000 yrs. = A.D. 00

Christ to the Beginning of the Restoration
of the Gospel 1820 " = " 1820 also

That generation shall witness all 120± " = " 1940± "

Christ's 2nd Coming & Millennial Reign 1000 " = " 2940± "

End of Lucifer's final Reign 48 ↑ 60± " = " 3000

Earth's temporal existence 7000 " The Judgment.

Noah warned the people for 120 yrs. to forsake their sins.

"As the days of Noah were, so shall also the coming of the Son of
Man be." Matt. 24:36-51. The same commission was given the Prophet
Joseph Smith in these Latter Days - 12 more years will complete 120 yrs.

END" BY FRANCIS M. DARTER; CIVIL ENGR., ADDRESS 9 WETMORE PUB CO, LOS ANGELES, CALIF. USA

the Jews - at Armageddon - about 1945.
God-Dan. 2:44 - about 1945 to 1950.

AD 2953 {More} Lucifer Released for a
"little season" Rev 20:1-3. Men of all ages, have
been held in contact with Good & Evil, either
for a full generation (120 years, Josephus) or
for a short one (60 years); likewise, those
that will be born during the Millennial Reign
may be required to face a ♂ yr. test (D.C. 77:7)
A.D. 3000 or 7000 from Adam, Rev. 5:10.

the Resurrection of Christ
Sept. 1950

FRANCIS M. DARTER

Sept. 1823
1943 & 1950

1953

Sept. 1823
1943 & 1950

Francis M. Darter
221 East 19th Street,
Long Beach, Calif.

1953

Sept. 1823
1943 & 1950

1953

Addendum

The separation of estimated dates for Christ's PRIVATE coming ("as a thief" Rev. 16:12-16) at the inauguration of His "Kingdom of God" FROM estimated dates of His coming "in Glory" (the Resurrection, the Rapture, which events follow His THEOCRACY "Kingdom of God" period, Matt. 24:21-46), appears to be an universal error of most writers. Detailed proof of these events, including the near coming World Crisis, is published in Writer's 40 page booklet of Sept. 30, 1943, entitled "ARMAGEDDON." (price 20cts.)

The Author feels it his duty to submit the following information, which appears to conform to the basic language of Prophecy. The Reader is requested to substitute the following data wherever former errors seem to appear.

(1) Christ's private coming to Latter-day Saints, also to Jews at Armageddon, about 1944. (2) Enthronement of the "Kingdom of God," about 1944-1950, Dan. 2:44; Ezek. 39; Isa. 2:1-5; Zech. 1:17. (3) His coming "in Glory," the Resurrection, the Rapture, about Sept. 1950, Matt. 24; Rev. 20. (From about Sept. 1950 to Aug. 1953—"the Marriage Supper of the Lamb." This glorious event may be observed on the Planet of Enoch, Rev. 19:1-9.) (4) His Millennial Reign about Aug. 1953. This latter date is beautifully symbolized by the far wall, the last date in King's Chamber of Great Pyramid.

READER: Do you realize Joseph Smith said: Zion, Missouri, would be redeemed by "another people," "another race," that God "would seek another place" (Utah) for Latter-day Saints. (Orson Pratt, *New Jerusalem*, p. 13.) Heber C. Kimball, 1867, Endowment House, said: "God will send a man and he will NOT be of the lineage of Brother Joseph nor of the Twelve Apostles and will come in the days of the Seventh President." This indicates our great Deliverer to be an Indian. Lehi confirms this fact; also to be "a choice Seer," one "like unto Moses," II Nephi, 3. Nephi says, he will be "Marred" (racial) and rejected by some, "although A MAN shall declare it unto them." III Nephi 20-21. *Jer. 13.*

—FRANCIS M. DARTER.

1539 South 16 East, Salt Lake City 5, Utah

Center King's Chamber = Mar. 4, 1945.
1830-1950

George Maycock

LDS # 35

“THE TIME *of the END*”
DANIEL IDENTIFIES
LATTER DAY TEMPLES
— AND —
JESUS *AS THE CHRIST*

The Voice of God

THE MYSTERIES OF DANIEL UNVEILED
GOD SETS A DATE FOR THE RESTORATION
OF THE
GOSPEL OF JESUS CHRIST
INCLUDING
HIS HOLY LATTER DAY SANCTUARY—
THE TEMPLE

The Approaching End

By FRANCIS M. DARTER

ROBERT WAYNE EABY
2-1
GEORGE EDWARD MAYCOCK

Los Angeles, California

1928

GEORGE E. MAYCOCK

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Appendix to Darter's Works

The mortal nature of man seems to force him to harmonize all things with HIS version, if possible. The Honorable D. Davidson, of London, (the most learned student of the Great pyramid) is a prophetic scholar; but he, like millions of others, does not teach that Christ is to set up His Zion's kingdom before His Second coming. It will be the fifth and last world's empire, the only people not at war. A kingdom without soldiers, but with prophets, like Moses in Egypt, possessing unlimited divine power to deliver the Gospel law and a divine arm to destroy all opposing forces. Daniel (2:40-45) says this kingdom will break in pieces all kingdoms. Her leaders ("thy Mighty Ones," Joel 3:9-16) will be ancient prophets sent Down to guide this Kingdom against anti-Christ and Lucifer's final efforts. The duration of this Kingdom, with its capital in Missouri, the ancient garden of Eden, will be about 3½ years. ("Rise and Fall of Nauvoo," Pg. 180, by Roberts.)

The world chronologically entered the King's Chamber, of the Great Pyramid, in Sept., 1936. This Chamber was built to symbolize the opening of the 7th Seal. (Rev. 8 and 9; D. and C. 38:11-12; 77:12-13.) This seal opens with divine judgments poured out by 7 destroying angels, one following the other, until 2/3 of the human family has been swept away; the last three are called Woes. It will be when man cannot save himself from plagues and the sword unless he is in Zion. (C. H. Vol. 2, P. 52; D. C. 64:38-43.) Sept., 1936 witnessed a general unrest and distrust. The Pope hurled defiance against the "Reds;" Hitler against the Jews; the value of the franc began to fall; the Spanish revolution; nations began to arm beyond their treaty rights; a world Armageddon was universally sensed.

Henry James Forman, in "The Story of Prophecy," quotes more fully from Egyptian Hieroglyphic records pertaining to the King's Chamber. This record portrays several events before Christ's coming, not mentioned by Davidson. (1) "'The Chamber of the Mystery of the Open Tomb,'" (Pertaining to Christ); (2) "'The Chamber of the Grand Orient,'" (A Compass marking the beginning of the end, or "That Day"); (3) "'Hall of Judgment,'" (Divine intervention); (4) "'The cleansing of the nations,'" (The leading of the wicked against the unrighteous); (5) "'The Return of the true LIGHT from

{ the West," (Church of Jesus Christ set in Order by the "One Mighty and Strong;" the leading of the worthy Saints to Zion by the Man "like as Moses;" private return of Christ to set up His Kingdom, leaving it in the hands of His great coming prophets; sealed portion of Book of Mormon translated etc.)^{about 1945 to 1950})⁽⁶⁾ "The literal presence of the Master of Death and the Grave, proclaiming that death is swallowed up in light," (Christ Second coming^{17th Glory} the Resurrection). ^{about} ^{Sept. 1950.}

In the Inspired translation of Matt. 24, by Joseph Smith, we have Christ's description of the signs of the end; that from the beginning of the restoring of the Original Gospel to His Second Coming would be one generation. Gen. 6:3, Noah and Josephus set 120 years for a generation. Joseph Smith's first vision was in Mar.-Apr., 1820; the Angel Moroni revealed the location of the Book of Mormon plates, (containing the Everlasting Gospel) in Sept., 1823. (See Rev. 14:6.) Moroni stated "that all these grievous judgments would come on the earth in THIS generation." Now then, this sets His Second Coming not later than Apr., 1940 or Sept., 1943. Certain prophecies (Rev. 11:1-14) indicates 1940 may be too early, but 1943 can witness all things. It fits perfectly with the 1845 "100 Year Hence" Vision of Parley P. Pratt. The Angel guide declared he was seeing events 100 years ahead of common time—hence 1945. He witnessed actual Millennial Reign^{perhaps Kingdom} events. Namely: annual observing Joseph and Hyrum Smith's martyrdom on the 7th day, 4th month (our June 27); and read the minutes of their last General Conference held in Zion, on the 14th day, 1st month, 1945 (our Apr. 6th); that 124 beautiful cities had been completed for Joseph, in America; that 48 new cities were planned for 1945. This indicates the ^{Kingdom} ~~Millennial~~ reign began about ^{Sept.}, 1945. If true, then Zion's Redemption will be about ~~Apr.~~, 1945; and the U. S. revolution about 1945. ~~or 1940~~. (See my World's Calendar Chart.)—FRANCIS M. DARTER.

*For Dates see
Addendum.*

"The Time of the End," 300 Pgs. (Reg. \$1.50) \$1.00; "Our Bible in Stone" (Pyramid) 184 Pgs. \$1.00; "Zion's Redemption" 224 Pgs. \$1.00, All cloth, Std.; "Oh America" 80 Pgs. 15 cts.; "World's Calendar" Prophetical Chart 9"x60", 15 cts. "The Lord's Monument, the Great Pyramid," 22"x34" Map, measurements, dates and events, 15 cts.; "The Testament of Levi," son of Jacob, new evidence confirming Mormonism, 24 Pgs., 15 cts. "Celestial Marriage" (Plural) and "Things L. D. S. should know," 80 Pgs., 25 cts. Author's Special offer, full set, delivered \$3.00. "Lord's Strange Work," 188 Pgs., 50 cts. P. O. Address 1539 South, 16th East, Salt Lake City, Utah. Phone Hy-1364-J.
6-2051

DEDICATED
to that Portion of the
HOUSE OF ISRAEL
AND
GENTILES
who are Seeking for
THE TRUE MESSIAH,
HIS CHURCH AND GOSPEL
PLAN OF SALVATION

INTRODUCTION

Somewhere along the path of life's journey in every man's life comes the thought—who am I, why am I here, and where is my destination? This thought comes to some during childhood-days, with others at the unexpected door of death.

We are passing through days of unrest, continuous contention, and uncertainty. It is a lull of semi-peace that lies just ahead of the days of tribulation. Truth is being butchered and pure substances are replaced with substitutes; great outward showings are made, but inwardly unlimited weakness exists. Oppression and lawlessness surround us; love and respect for the rights and welfare of others are being ignored.

It is, with many, no longer a question of what is right and wrong, but what can I get away with. Men's hearts are beginning to fail them, while the days of real trouble are only in their brewing. These conditions, with scores of others now existing, are according to prophecy, and they represent the drifting of the last generation of the human family away from their God into worldliness.

Many are now ready to follow any flag where relief is promised. But relief will not and cannot come until the human family forsake sin and seek to love their God with all their hearts, souls, and minds, and their neighbors as themselves. On these two commandments, we are told by the Christ, "hang all the law and the prophets." They also control man's present safety and future exaltation.

INTRODUCTION

We are also told by the Prophets that a blessing will rest on all who seek to build up the Kingdom of God in the Latter Days. Furthermore, that Zion and Jerusalem will be the only places of refuge from plagues and slaughter during the Days of Tribulation, a period of trouble, preceding the coming of the Christ. The rest of mankind, we are also told, who refuse to love, gather and pay tribute to their God and their fellow men, will find themselves gathering at the battle of Armageddon, the great approaching slaughter pen. (Rev. 16th chapter.)

When one considers that the great mass of prophecies have all been marvelously fulfilled to the very letter in their respective appointed times, and that only the few pertaining to the closing events await an early fulfilment, is it not the safest course, as well as the most reasonable one, to prepare for these latter events?

In the meantime the rushing wheels of progress, the struggle for competition and life's existence, is claiming the average man's life. He finds no time to scrutinize the Bible to determine God's will concerning man. He depends on the ministers; but, sooner or later, he finds that they differ among themselves as the vines in the hills; some are poison, some are eatable, some are sweet and wholesome. It is therefore self-evident, that they all do not come from the same root.

The feeding and preserving of the human body is vital, but it is insignificant in comparison with the preserving and elevating of the human soul. We employ

INTRODUCTION

officers to detect inferior food sold under a counterfeit seal, but there are no restrictions against preaching and selling almost any form of man-made religion offered under a guarantee that it is complete and of God. Hence, unless man possesses the KEY of DISCERNMENT, and personally sees to it that he prepares and qualifies himself for the Judgment Day, he runs that great chance of being deceived and will find himself at the Great Marriage Feast of the Lamb of God without his "wedding garment" on. He will then hear these words:

"Friend, how camest thou in hither not having a wedding garment? And he was speechless." (He had no honest excuse.) "Then said the king" (Jesus the Christ) "to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are CALLED, but few are CHOSEN." (Math. 22:12-14.)

Is there such a key within the reach of man **that will positively identify** the true Messiah, and His true Gospel, Church, and Temples of this generation? THERE IS. Therefore, God has not left His people without a true external guide.

In days gone by two angels were sent from the throne of God unto Daniel, the Prophet, to reveal unto him: 1st, the year that the true Messiah would offer His Life as a sacrifice for the fall of man; 2nd, the year for the Restoration of the Gospel and the Holy Sanctuary, or Temples, in the Latter Days.

Now when we consider the present great confusion

INTRODUCTION

within the religious world, with 1000 creeds and churches to choose from, these two KEYS become vital and are almost indispensable. They are nothing less than a divine gift from God, for they identify the Christ and His present-day church; thereby answering the two most important questions pertaining to Christianity.

Men of great learning have made solemn statements that Christianity hangs on the true interpretation of the 70 week-year vision given unto Daniel. This is the Vision, prophecy, and KEY of Discernment that identify Jesus of Nazareth as the Christ. But the interpretation of Daniel's 2300 day-year vision that foretells and sets the exact year for the Restoration of the Latter-Day Sanctuary, or Temples of God, appears to have been reserved until this time.

I am therefore thankful that God has permitted me to see and understand these two precious truths and has opened up a way for their broadcasting.

One hour's review of the Chart and manuscript of this volume, by Mr. W. A. Brown, of Los Angeles, California, won its publication. While Mr. Brown is not of my faith, yet he is intensely interested in all good works that will help men to realize that Jesus is the Christ.

I am also grateful to my mother for her efforts, put forth during my childhood-days, instilling the desire to search out the hidden truths in Holy Writ. The finding of the above mentioned keys, in connection with a certain dream, is the result of a 30 year research. I have always felt that somewhere in the written "Word"

INTRODUCTION

were buried positive proofs covering: 1st, the identification of the Divinity of Jesus of Nazareth *as the Christ*; 2nd, the truthfulness and reality of the restoration of His Gospel in this our own generation. Therefore, the sending forth of this volume represents an unspeakable joy and satisfaction of my inner soul.

I love and cherish realities. I have and can see that which is at our door. There is no time to play. Prepare to meet your God, for He is coming soon.

In conclusion, may God bless this book and its readers; cause that it may roll forth unto the utmost bounds of man's habitation; that it may lead them to, or strengthen their faith in, Jesus the Christ, the Savior of men.

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SALT LAKE CITY, UTAH



Francis M. Darter

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THE VOICE OF GOD
DANIEL'S MYSTERIES UNVEILED
CHAPTER I
THE LOSING OF THE PRIESTHOOD
A HEAVENLY BLESSING PROMISED

OF ALL great characters this world has known, the greatest is Jesus of Nazareth, the Christ and Savior of the world. John, the apostle, testified that "the world itself could not contain the books that should be written" of Him (John 21:25).

Holy Writ tells us of a continuous light emanating from Him that was intended to fill every human soul with perfect peace and happiness. If He has not entered the inner room of your soul, it is because you have permitted ANOTHER to take His place. Freedom to choose between these two, rests with each individual; but in making the decision we should remember the following three grand principles connected with Christ's Gospel plan of Salvation:

- (1) To-day has been given unto you to make your decision, but to-morrow may be taken and given to another;
- (2) His Gospel plan of Salvation is free and has no heavy burdens, but it must not be changed or altered;
- (3) He died on the cross that all might have eternal life beyond the grave with Him and His Father, our God,

in Glory, but to reach the Celestial Kingdom and Glory, requires obedience to the fulness of His Gospel.

The prophets, from Adam to John the Baptist, through the power of the Holy Ghost, have borne their verbal and written testimonies confirming the coming of the Messiah to unfold and deliver unto man His Gospel Plan of Salvation. That unduplicated power of the Gospel is solely sufficient to prepare and lift man from gloom, unrest, future uncertainty, and weakness of mortality, to a life of daily joy, terminating with an exaltation and eternal reign in glory with his God. (Moses 5:1-7; 6:1-8.)

The three most vital accomplishments, as portrayed in the records of the life of Christ, were:

- (1) The delivering unto man of the glorious and uplifting principles of the Gospel;
- (2) The transmitting to mankind of the blessings emanating from the sacrifice offered on the cross;
- (3) The calling, educating, and ordaining men, to hold and share in part with Him, Priesthood rights and callings (commission and authority), to preach the Gospel and conduct His Plan of Salvation.

The same written testimony is equally as strong foretelling the time when God would withdraw His Church and Priesthood for a certain period of time from the world on account of wickedness, but would restore it in the Latter Days at the appointed time—designated in the prophecy as “The Time of the End.” The end of that period now known as the Dark Ages, wherein the world was left alone to live and reap the fruits of its man-made substituted gospel and religions.

From the very beginning, God has played fair with His children, giving them the best of counsel, elevating laws and principles, and the sequence of rejection. Yea more, He has written their history, through His prophets, years in advance of fulfilment, thus proving Himself to be their God in many ways. But man has shut his eyes to all this and gone his own way.

According to prophecy, the Lord is to restore the Gospel and His Holy Sanctuary in its fulness, including His Holy Priesthood and the spirit and authority to gather the righteous during the last generation prior to His Second Coming. It is spoken of in prophecy as the Restitution of all things. (Acts 3:20-21.) Before we set forth our proof, showing the date when the Gospel was to be restored, with its associated Priesthood powers, spiritual blessings, and the restitution of the Lord's Holy Sanctuary, or Temple, we shall first cite when and where these blessings were lost.

But before entering upon our sublime subject, be it known unto all: That the writer acknowledges good in all creeds; that men as a whole, are living and acting according to the best knowledge they possess; that no organization of to-day is in the least degree responsible for the acts of men committed during the past generations: Therefore, the eyes of the intellectual world are focused on personal acts and words of men, when character is to be determined.

It is the duty of man to lift up and encourage his neighbor, and to this end has this book been written. It may be unwelcome truth to some, but if rightly used as

a mirror revealing approaching danger, will be worth more to a living soul than silent friendship, blended with flowers and song, when life is gone.

I have tried in vain to write Chapter Three, omitting Chapter One; but how can I explain the RESTORATION of the Gospel, without first showing when and how **that Gospel was LOST?** The Lord combined the two, I cannot separate them. Therefore, I invite you to read and judge for yourselves.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, **so with the priest;** * * * The land shall be utterly emptied, and utterly spoiled: for the Lord has spoken this word. * * * The earth also is defiled under the inhabitants thereof; BECAUSE they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Isa. 24:1-5; (Acts 20:28-30.)

Amos also tells us: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

With this assurance, let us further search the words of the prophets for the STATUS of His Gospel.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, **AND SHALL NOT FIND IT.**" Amos 8:11, 12.

These words, once prophecy, are now history. The Dark Ages have passed. Light and liberty, gifts from Heaven, are to-day enjoyed. Many cruel deeds have been committed throughout the past ages in the name of religion, by men of all creeds, but to-day we all agree that tolerance is the better course. To love thy neighbor as thyself, regardless of his creed, is a national and noble duty—nay more, it is a commandment from God. But in order to determine if and how the Priesthood was lost, and why the set date for the restoration of the Gospel, as referred to in prophecy, which is the sole purpose of this chapter, it becomes necessary to refer to historical events that should, for the sake of peace, be forgotten.

History reveals that one hundred million martyrs paid the supreme sacrifice for seeking and trying to live up to the principles of the light and liberty of the Gospel. (See Buck's "Theological Dictionary" art., Persecution; Dowling's "History of Romanism"; Fox's "Book of Martyrs"; Wylie's "History of Protestantism"; "The Great Red Dragon" by Anthony Gavin, formerly a priest; "Scott's Church History"; "Outlines of Ecclesiastical History" by B. H. Roberts—the Apostasy; Geddes's Tracts on Popery; View of the Court of Inquisition in Portugal, p. 446; Limborch, vol. 11 p. 289.)

Daniel foresaw this period of darkness and trouble, and he informs us that the Word of God would be a closed book during this time. But at "the time of the end" (A.D. 1843, as will be shown hereafter), this Gos-

pel Light with its associated Priesthood restored from the Heavens above, would again break forth in its fulness.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: Many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The name, description, and length of the rule of the Church that was to use its crushing power against the saints was revealed to Daniel by the Angel Gabriel, who named her (the Church) "the abomination that maketh desolate." (Dan. 12:7-9, 11.) She is also called "The Mother of Harlots and abominations of the earth." The same was shown to the Apostle John in a vision as follows:

1. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore" (the great false Church, the women) "that sitteth upon many waters"; (among many people).

2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (Drunk with her corrupt doctrines.)

3. "So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast," (supported by a civil government) "full of names of blasphemy," (unlawful titles and authority) "having seven heads and ten horns" (supported by 10 divisions of the Roman Empire.)

4. "And the woman was arrayed in purple and scarlet colour," (the Pope's official priesthood robe is purple

and his cardinals are scarlet) "and decked with gold and precious stones and pearls," (rich in earthly wealth, but) "having a golden cup in her hand full of abominations and filthiness of her fornication;" (Internal wickedness. Christ is often referred to in the Bible as the Bridegroom and His Church as the Bride, the pure woman; likewise the untrue woman or corrupt church is called the whore, the harlot: whore, in Hebrew, meaning corrupt.)

5. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:" (100,000,000 lives butchered for refusing to accept her substituted gospel) "and when I saw her, I wondered with great admiration.

7. "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast" (the supporting civil governments) "that carrieth her, which hath the seven heads and ten horns." (The 10 kingdoms emanating from the fall of the Roman Empire, between A. D. 351 and 483.)

9. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." (Rome is built on 7 hills or mountains.)

12. "And the ten horns which thou sawest are ten kings, which have received no kingdoms as yet;" * * * " (The vision was given in A. D. 96.)

14. "These shall make war with the Lamb," * * *

18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rome) Rev. 17:1-7,9, 12, 14, 18. Verses 8, 10 and 11 shown under Heading "Man of Sin." (D. C. 86:1-7; 1 Nephi 13:1-29.)

John, the Revelator, in the above quotation, is referring to Rome as, "BABYLON THE GREAT." The noted Roman and Christian Church historian, Summerbell, in his "History of the Christians," states: "Babylon the Great is here the same as the city of Rome. In the primitive ages, this figurative name of Babylon was frequently given to heathen Rome by the Christians." He confirms this with quotations from St. Jerome, Eusebius, Tertullian and St. Austin (pp. 256, 257).

Rome has been known for ages as spiritual Babylon or the duplicate of old Babylon as founded approximately 2253 B. C. by Nimrod, the great-grandson of Noah (Gen. 10:8-10). It was located about sixty miles south of Bagdad. In the Catholic Bible under the prelude of I Peter, we find the following: "He wrote it at Rome, which figuratively he calls Babylon." Old Babylon was formerly called Babel, the home of the famous tower and the confusion of tongues.

PROPHETIC TIME—A DAY FOR A YEAR

Gabriel set the length of rule of that persecuting Roman Church at 3½ prophetic years (Dan. 7:25 also 12:7) or 1260 days, but actually meaning or covering 1260 years of time; and to John it was given as 42 months (Rev. 13:5); as 1260 days (Rev. 12:6); also

given as "a time and times, and half a time" (12:14); all referring to the same period 1260 day-years. (Rev. 13:1-8.)

We now approach one of the keys of prophecy. Prophecies are so written that the wicked cannot understand them, but the prophetic language is made plain to those who seek and pray over it.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Math. 7:7.

In Ezek. 4:6 and in Numbers 14:34 we are told by the Lord: "I have appointed thee each day for a year." And so it runs in prophecy, and it has been proved many times, especially in the Books of Daniel and Revelation, that it takes a year of history to fulfil one day of prophecy. This key is acknowledged the world over by students of theology and Biblical commentators. Some of the visions given to Daniel and John are given in days, some in weeks, months, and some are referred to as "time," meaning a year; times, a double year; and half-time, a half year; but they must be reduced to days and then called years. This key was known and used by many able ancient and modern scholars; among them stood Augustine, Bede, Ambrosius, Tichonius, Andreas, Primasius, Berengaard and Elliott in his "Horae Apocalypticæ," vol. III, p. 241. Lev. 25:8.

The Hon. Robert Shaw, M. A., has handed down a condensed statement covering the origin of prophetic time. I quote him:

"Hebrew measures of Time." "They (the Jews) had a sacred year of 364 days, or 52 weeks; and a civil year of 365 days, or 366 every fourth year. They had also a symbolic year of 360 days, consisting of 12 months of 30 days each: In those symbolic reckonings of time they usually put a day for a year." (He cites Numbers 14: 34.) He also adds, "They also reckoned in weeks of years and in years of years" ("Historical Origins and Historical Critiques," Robert Shaw, M. A., 1892 Ed. Revised, chap. "Prophecies of Daniel," p. 97).

From "Ecclesiastical History," by John Marsh, we have the following: "John gives its duration 'forty and two months,' and 'a thousand two hundred and three score days.' All these are the same period, 1260 years. For a time signifies a year. A time and times and the dividing of time, are three years and a half; which, according to the ancient Jewish year of 12 months, of 30 days each, is equal to 42 months, or 1260 days" (p. 242). Additional proof will be advanced as we proceed.

Being now in possession of the Key to Prophetic Time, we turn to Daniel's visions for further proof, dates, and limit of rule of a certain Roman Church that was to change the Gospel, persecute, scatter, and slaughter the Former Day Saints. Both principles and ordinances of the Gospel, according to the prophecy, were to be changed until the earth was destitute, the Gospel lost, and living members holding the true Priesthood destroyed, as foretold by many of the prophets and apostles.

THE TEN KINGDOMS

Daniel and John were both informed that the fourth world's kingdom (the Roman Empire) would not be conquered, as were her three predecessors, but would go to pieces within herself, and that ten divisions or kingdoms would come out of her. They are referred to in prophecy as the "ten horns" ruled over by a "little horn," meaning the office of the Pope or Papacy (Dan. 7:7-28, Rev. 13:1-9). These ten divisions or kingdoms broke off from the Roman Empire and set themselves up between A. D. 351 and 483. (See Calmet, Faber, Lloyd, Hales, Scott and also Barnes' concluding notes on Daniel 7th chap.) I quote Daniel's vision in part:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8. "I considered the horns" (observed their development), "and, behold, there came up among them another little horn" (The Pope), "before whom there were three of the first horns plucked up by the roots" (Herulian, Vandal, and Ostrogoth Kingdoms): "and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

The historian Scott tells us: "It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes

fewer, yet they were still known by the name of the ten kingdoms of the Western empire."

John, the apostle, writing about these things in A. D. 96, says: "And the ten horns which thou sawest are ten kings which have received no kingdoms as yet," etc. (Rev. 17:12). They were the Huns, Franks, Ostrogoths, Vandals, Suevi, Burgundians, Heruli, Visigoths, Lombards and Saxons.

The Hon. Robert Shaw, M. A., says:

"Concerning those 10 kingdoms, Sir Isaac Newton remarks that, 'Whatever was their number afterwards, they are still called the 10 kingdoms from their first number'" (p. 35). He also quotes Whiston, Bishop Newton, Bishop Lloyd, Machiavel, and Sir Isaac Newton as all confirming the ever continuance of those original 10 divisions since the fall of the Roman Empire (p. 38).

He also informs us that the "Little Horn" that ruled over these "ten" was the "Pope" (p. 37). (*Historical Origins and Historical Critiques*, Robert Shaw, M. A., 1892 Ed. Revised, "Prophecies of Daniel").

Both John and Daniel inform us that these ten divisions would give themselves over to the Dragon or Devil, who would set up in Rome, the city of seven hills, a government called in prophecy, "The seven-head and ten-horn" beast—known to the world as Catholicism. This church government was to reign over these kingdoms for 42 months or 1260 day-years. I quote:

(15) "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

(16) "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

(17) "These great beasts, which are four, are four kings, which shall arise out of the earth.

(18) "But the Saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever." (That is—eventually.)

(19) "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

(20) "And of the ten horns that were in his head, and of the other which came up," (the Pope) "and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

(21) "I beheld, and the same horn made war with the saints, and PREVAILED AGAINST THEM;

(22) "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

(23) "Thus he said, The fourth beast shall be the fourth kingdom" (Roman Empire) "upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

(24) "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after

them; and he shall be diverse from the first, and he" (the Pope) "shall subdue three kings.

(25) "And he shall speak great words against the Most High, and SHALL WEAR OUT the saints of the Most High, and think to change times and laws: and they shall be given unto his hand until a time and times and the dividing of time." Dan. 7:15-25.

This same period of time was also related unto Daniel by the angel in the last vision as recorded in the Book of Daniel; wherein another noted event, a blessing would follow in 45 years from the termination of this 1260 year-period of darkness. I quote in part:

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Dan. 12:6, 7.

The church, that found pleasure throughout the Dark Ages in crushing those who differed from her in religious belief and ambition, found its way to civil as well as ecclesiastical supremacy in A. D. 538 and ruled 1260 years. This period equals $3\frac{1}{2}$ multiplied by 360 (the ordinary Jewish year), or 1260 day-years as given by Daniel in a previous quotation, ending in A. D. 1798, the time she received her wound, i. e., was stripped of her civil power.

Daniel (7:20-24 as previously quoted) has informed us that three of these horns or divisions of the Roman Empire would in due time oppose this rising ecclesiastical power when they realized that her intention was to establish a State-religion; but that she (Rome) would destroy them. History informs us that the Herulian Kingdom, covering all Italy, fell in A. D. 493. It was Arian in faith. Odoacer, their king, had vetoed the private election of the newly elected Pope in A. D. 483; this and other oppositions against the Catholics elevating the Popes over civil matters, in due time cost him his life, and the destruction of his kingdom.

From this date of A. D. 483 the Papal church leaders worked deceitfully against Odoacer and his Herulian kingdom; terminating by bringing in an army of strangers to slaughter them. In due time Odoacer accepted and signed, through the offices of the Bishop of Ravenna, their peace terms, including their allegiance to that great city. He conveyed his papers to Theodoric at Milan through the Bishop of Pavia. But this did not satisfy the Catholics. Jones tells us: that Odoacer "was soon afterward slain at a solemn banquet, and 'at the same moment, and without resistance,' his people 'were universally massacred,' March 5, A. D. 493." "The Two Republics," Jones, pp. 521-535; (Machiavelli pp. 6, 14; "Hist. of Latin Christianity," Milman, bk. iii, chap. iii; Bower's "Hist. of the Popes," vol. 1, pp. 271, 325; Uriah Smith, "Thoughts on the Book of Daniel" pp. 128-138; Mosheim "Eccl. Hist." bk. 2, pt. 1, cent. 5 & 6, chap. 1, sec. 1.).

Gibbon informs us that Odoacer and his Herulian kingdom were Arians in faith, “but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed.” “Decline and Fall of the Roman Empire,” vol. III, p. 478.

The Vandals in Africa likewise fell in A. D. 534, and the Ostrogoths in 538 at Rome, making their last feeble stand in this religious struggle (for the right to live and worship their God and Christ as their hearts led them) at Milan, Italy, in A. D. 539 (“Standard Dictionary of Facts,” Hist. p. 67). They were Arian in faith and lovers of Religious Liberty, hence enemies of Rome.

Gibbon has also recorded the sole purpose and reason that brought about these three wars of extermination against the Christian Arians. I quote in part: “When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and abjured them; by the common ties of alliance and religion, to join in the HOLY enterprise against the Arians.” Decline and Fall, vol. IV, p. 191, chap. 41.

Elliott, in his “Horae Apocalypticæ,” after citing the ten divisions of the Roman Empire, states:

“I might cite three that were eradicated from before the pope out of the list first given; namely, the Heruli under Odoacer, the Vandals, and the Ostrogoths” (vol. III, p. 152, note 1). The Papal triple crown is said to be worn to commemorate in part these three victories (Mosheim’s “Eccl. History,” cent. 6, part 2, chap. 5, sec. 3).

The ceremony connected with the triple crown, or "Tiara," according to the New Standard Encyclopedia, under "Tiara," is as follows:

The "Triple Crown worn by the Pope on certain occasions as a sign of his temporal power. * * * The Tiara is placed on the Pope's head at his coronation by the second Cardinal deacon in the loggia of St. Peter's with the words: 'Receive the Tiara adorned with three crowns, and know that thou art Father of princes and kings, Ruler of the World, and Vicar of our Savior Jesus Christ.'" (Also confirmed by the New International Encyclopedia, heading, "Tiara.")

Historians tell us that many of the early tribes and nations, including the Goths, Vandals, Suevi, and Burgundians, accepted Christianity. Their faith and accepted doctrines became known as the Arian Faith. They were opposed to the new doctrines, creeds, and rulings of the Nicene Council; this Council was the initiative movement that finally developed into the Catholic Church. Mosheim tells us:

"Theodosius the Great (A. D. 383-395), by depriving the Arians of all their churches, and enacting severe laws against them, caused the decisions of the Nicene Council to be everywhere triumphant; and none could any longer publicly profess Arian doctrines, except among the barbarous nations, the Goths, the Vandals, and the Burgundians" ("Eccl. Hist." bk. 2, cent. 4, pt. 2, chap. 5, sec. 15).

He also tells us: "The German nations who rent in pieces the western Roman empire, were either

Christians before that event, as the Goths and others, or they embraced Christianity after establishing their kingdoms in order to reign more securely among the Christians" ("Eccl. Hist." bk. 2, cent. 5, pt. 1, ch. 1, sec. 4).

In the following century, the sixth, the tide of religious freedom was destroyed by Justinian, the Catholic emperor, and his party. I continue to quote Mosheim:

"This prosperity of the Arians wholly ceased, when, under the auspices of Justinian, the Vandals were driven from Africa" ("in A. D. 534." See Sec. 2) "and the Goths from Italy. For the other Arian kings, Sigismund, king of the Burgundians, Theodimii, king of the Suevi in Lusitania, and Reccared, king of Spain, without violence and war suffered themselves to be led to a renunciation of the Arian doctrine * * *. The Arian sect was from this time dispersed, and could never after recover any strength" (bk. 2, cent. 6, pt. 2, chap. 5, sec. 3). This explains how and why the Catholic Church became the only church during the Dark Ages.

The Herulians, Vandals, and Goths were ever guarding their future religious liberty, hence, they held and insisted on the right to veto the election of any man to the office of Pope if he favored intolerance (Mosheim, bk. 2, cent. 6, pt. 2, chap. 2, sec. 2). Therefore, it can readily be seen that if the Papal or Catholic division of Christendom predominated, these three kingdoms or divisions of the Roman empire must be destroyed. The open attitude of the Arian believers for the love of truth is partly expressed through their act of being the first

translators of the Bible into the Teutonic language. Bush informs us :

"No facts in the chronicles of the past are more notorious than that Paganism, under Constantine and his successors did, after a desperate struggle, succumb to Christianity in its triumphant progress; and that the religion of the gospel, after subsisting for one or two centuries **posterior** to the age of Constantine in a state of comparative purity, did gradually become corrupt in doctrine, carnal and secular in spirit, and arrogant in its claims, till finally it allied itself to the civil power in a union which gave birth to the ecclesiastico-political dominion of the Roman pontificate, for so many centuries the paramount scourge of Europe" (Bush 99, 101). The destruction of all heathen or Pagan temples was decreed by Constantine in A. D. 321.

The Hon. Robert Shaw, M. A., tells us that:

"In the council of Nicea, which convened on the 19th of June, A. D. 325, legal power was first given to Christian ecclesiastics in the Empire. It is from that we date the union of Church and State" (pp. 64-65).

In the same volume (p. 19) he tells us that man began to fight for the office of Pope at an early age. He cites the following:

"In 366 A. D., between the followers of Damasus and Ursinus at Rome, two candidates for the papacy, in which 137 were left dead" ("Historical Origins and Historical Critiques," chap. "Prophecies of Daniel").

THE "MAN OF SIN"

John, the apostle, gives us a further identification mark to this "Seven head and ten horn" beast or government as follows:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Rev. 13:18. (See verses 1-18.)

A foot-note under the above verse in the Catholic Bible reads: "Six hundred sixty-six. The numeral letters of his name shall make up this number."

Every man who is elected to the office of Pope drops his own name and assumes the name or title of "*Vicarius Filii Dei*," meaning in English "Substitute for the Son of God." Now the numerical value of this name is as follows: V, 5; I, 1; C, 100; I, 1; U, 5; I, 1; L, 50; I, 1; I, 1; D, 500; I, 1; their total equals 666. (Formerly, "U" was the same letter as V; from Funk & Wagnalls' New Standard Dictionary we have—"Latin V U were graphic variations merely, and V U continued to be so to the 16th Century.")

This name or title is set in blazing letters on the Pope's official crown. It is also carved over the door of his office. Various other details were given unto the Apostle John regarding the Church of Rome, her description, works, and final destination. (See Rev. 12th to 14th and 17th chapters.)

With the three opposing powers, the Herulians, Vandals, and Goths, out of the way, the dream of Constan-

C. D. I. L. V. X. = 666.

tine, Justinian, and others was consummated and put into force at once, this being A. D. 538. Thirty years were spent, beginning at the fall of Paganism in A. D. 508, in crushing the Christians and in converting the Pagan princes to this new Pagan-Christianity State Religion, making a total of 1290 years, as given in Daniel 12:11, from the fall of Paganism to the end of Church government-rule supporting Papacy, the "Deadly Wound" of 1798.

The Pagan religion crumbled in A. D. 508, under the pressure of the rapid rise of Papacy that Constantine and Justinian founded. These two, assisted by others, labored hard, making great national plans connected with their many wars, under the able leadership of General Belisarius, to crush Paganism, the saints and the Gospel, and adopt a form of Pagan-Christianity as a State religion. The fact that they, themselves, had abandoned the true principles of the Gospel and therefore were not in possession of proper priesthood authority and that everlasting love of peace, blended with the law of free-agency and tolerance which true shepherds of Israel must have to guard the pure and sacred Gospel ordinances, partly explains how they lost sight of this Gospel of Love. They did, however, accomplish their desires, such as they were. But what did they have and who were the converts who fell for this mixed-up Pagan-Christianity, a religion carrying political rewards, paid premiums for converts, and whose creeds came from many councils which officially changed every Gospel principle and ordinance, and which were all mingled with

superstition as their guide instead of the Holy Scriptures? They were royal princes seeking for authority and favor from these would-be religious lords, who used their own armies to crush all opposing branches of Christianity among their own people who objected to these radical changes in the Gospel teachings and ordinances as once delivered to the saints by Christ and the Twelve Apostles.

This war of extermination also included their own Pagan-worshipping citizens who refused to change over to this new State religion. History reveals that the Christians also prayed that Papal Rome (the power of the Pope) would not be able to conquer Pagan Rome. The following words of Paul, describing the ambition of Lucifer and men, were indeed fulfilled by A. D. 538:

(3) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, **and that man of sin** be revealed, the son of perdition;

(4) "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God.

(5) "Remember ye not, that, when I was yet with you, I told you these things?

(6) "And now ye know what withholdeth that he might be revealed in his time.

(7) "For the mystery of iniquity doth already work: only he who now letteth will let, **until he be taken out of the way.**" (Paganism). (Let, formerly—to hinder.)

(8) "And then shall that wicked be revealed," (Catholicism) "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

(9) "Even him, whose coming is after the workings of Satan with all power and signs of lying wonders." II Thess. 2:3-9. (Rev. 13:1-10; 17:1-18.)

Paul, in the above 7th and 8th verses, plainly refers to two dreaded enemies, the existing one (Paganism), and her successor (Catholicism). Keeping this in mind for further verifications, we now return to Daniel's vision.

He complained to the Lord that he did not understand the deep sayings of the angels and he asked, "What shall be the end of these things?" He is referring to the end of the "daily (*Sacrifice*)" (daily desolation or Paganism) and to the end of the "abomination that maketh desolate" (Catholicism). Now Daniel had just been informed that this crushing power, that would slaughter the saints and "OVERCOME THEM," would rule for 1260 years. Then came the word from the Lord giving an additional key, naming an historical event connected with this 1260 year rule.

11. "From the time that the daily (*sacrifice*)" (Paganism) "shall be taken away, and the abomination that maketh desolate set up" (the reign of Catholicism) "there shall be a thousand two hundred and ninety days." Dan. 12:11.

This checks with history for there were just 1290 years of time utilized during the enthronement of Catholicism from the time she crushed Paganism in A. D. 508.

The first 30 years of this 1290 were used by the Popes, Catholic princes, and the generals supporting them, in crushing their enemies and exalting themselves as kings of kings and lord of lords.

This 30 years plus the 1260 year reign during which time Catholicism was "set up" in her full power gives a total of 1290 years of life-and-death struggle for the Christians, from the end of Paganism to the time when Catholicism received her "wound"—i. e. was stripped of her civil power. It also marked the end of the scattering of God's people, from A. D. 508 to 1798.

The crushing of Paganism in A. D. 508 did not convert the people to Catholicism. It took thirty years more to win over enough ex-Pagan princes and their citizens and to crush those Christian nations, tribes and organizations still remaining in opposition, before the Papal Church-State Government could begin its universal reign. Once "set up" it remained in power for 1260 years until Napoleon the Great overthrew it in 1798. This is referred to by John as the "deadly wound." (Rev. 13:3, 14, 15.)

Clovis, the king of the Franks (French), was one of these converted Pagan princes. His wife persuaded him to become a Catholic. He was backed by Catholic bishops and laymen to wage various bloody wars of conquest against the Arians, including the Burgundians and Visigoths (Milman's "History of Latin Christianity;" Gibbon, "Decline and Fall" chap. 38; Id. par. 1-34).

Jones in "The Two Republics" tells us: "At the assembly of princes and warriors at Paris, A. D. 508, Clovis complained, 'It grieves me to see the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile provinces'." p. 527.

The conversion of Clovis, the Pagan Prince, to the Catholic faith, and his wars against the Christians and Pagans in A. D. 508, MARKED the end of Paganism and the rise of Catholicism. Other Pagan princes rapidly followed him. They were only too glad to gain similar high honors from the Catholics together with the right and sanction to destroy the Christians (the so-called "heretics") and confiscate their property ("Dec. & Fall," III., pp. 571, 585—Gibbon).

The Western division of the Roman Empire fell in A. D. 476; the Eastern division faded away between A. D. 508 and 518 in favor of and in support of the Pope of the West. The Catholics had swept the Eastern capital with civil war and riots until the Emperor reluctantly acknowledged the authority of the Pope of Rome. I quote Gibbon under the year of A. D. 508-518:

"The statues of the emperor were broken, and his person was concealed in a suburb, till at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by

the voice of a herald, of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions.

"These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, * * * such was the event of the first of the religious wars," which have been waged in the name, and by the supposed disciples, of the God of peace. "Decline and Fall," vol. IV, pp. 545-6.

The margin reading of this 11th verse gives a clearer rendering; it reads: "To set up the abomination," etc. From this we obtain: "And from the time that the daily desolation shall be taken away, to set up the abomination that maketh desolate there shall be a thousand two hundred and ninety days." In other words, this 1290-year period was to begin at the fall of Paganism in A. D. 508, and would include the 1260-year reign of the Popes, therefore terminating at the 1798 "deadly wound." This checks with and exactly fulfils all conditions and is in harmony with many Biblical commentators. (See "Thoughts on Daniel" by Uriah Smith, Adventist.)

The word "*sacrifice*" in the above 11th verse is not in the original text. Neither has the text any connec-

tion, in the root language, with sacrifice in the original versions. It is shown in the English translation in italics which on its face shows that it is a word supplied by the translators who thought it conveyed a clearer rendering. Many scholars, however, have since searched the early translated versions, and have found that the word "sacrifice" was supplied and that the true translation should read "daily or continual desolation." The translators possibly confused or connected this verse with Dan. 9:27 wherein the Mosaic daily sacrifice is truly referred to. But true analysis reveals that two religious institutions are referred to in this chapter: both are called desolate and the latter being an "abomination that maketh desolate" in the sight of God. (Dan. 12:11; Matt. 24:15-18.)

Paganism had been an enemy to God's law and people for ages. History shows that during the first four centuries of the Christian era 3,000,000 Christians were put to death by it; but Papacy, or Catholicism of the Dark Ages, has 100,000,000 human lives to answer for. Therefore Paganism, which had thrived for 2,000 years, is called in the Hebrew translation "the continual or daily desolation"; her successor (Papacy), "the abomination of desolation."

It is thought by some, particularly the Adventists, (see "Thoughts on the Book of Revelation" by Uriah Smith, pp. 527-548) that the Pope's office will be transferred to the United States just before the coming of Christ, when he, the Anti-Christ, is to set up a duplicate or image to the former Church-State-government

that ruled for 1260 years and then received a wound. This duplicate government is symbolized by John as the two-horned beast, that would first look like a lamb, but would at the appointed time, speak as a dragon. (Rev. 13:11-18.) Leaving this as it may be, we have the words of Christ showing that "the abomination of desolation" will eventually find its way to Jerusalem. In describing the latter-day events that would immediately precede His second coming, Christ says:

"When ye therefore shall see the abomination of desolation" (the Papacy), "spoken of by Daniel the Prophet, stand in the holy place (whoso readeth, let him understand:) Then let them which be in Judea flee into the mountains: Let him which is on the house-top not come down to take anything out of his house." Matt. 24:15-17.

The Hebrew construction in verse 11 of the term "daily (*sacrifice*)" is "daily desolation." It has also a common relationship with the two terms, viz: "The continuance of desolation" and "the transgression of desolation": hence, two desolations. This checks with Paul's statement, as previously quoted, which referred to the existing curse of Paganism and its wicked successor, Catholicism. (II Thes. 2:1-12.) In Daniel 8:13, we have the same description of these two desolating powers, "daily desolation" and "transgression of desolation," as follows:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily (*sacrifice*), and the

transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Full details of this prophecy are shown in Chapter VIII.)

This gives us an additional clue to this second or latter desolating power, for it was to be not only an "abomination of desolation" but a transgressor. So it was with the Papacy for it truly transgressed every law and ordinance of God. Many of these changes have since been adopted by various Protestant churches, changing both principles and ordinances. Historians tell us that at the end of the seventh century there was nothing left of the original Gospel or organization. He, the Head, sitting in his temple claiming to be the Lord God of the earth, Pope Nicholas, said to the Emperor Michael: "The Pope, who is called God by Constantine, can never be bound or released by man, for God cannot be judged by man." A judgment, however, did come upon the Papal Church in 1798 when she was "wounded" by losing her civil power. The Pope also accepted other titles such as "King of Kings & Lord of Lords," "Another God on Earth" etc. I here invite the reader to compare them with Paul's prophecy as previously quoted. (II Thes. 2:3-9.)

These God titles were reiterated as late as 1870. Jones, in "The Two Republics" under "Supremacy of the Papacy" tells us: "The same pope that published this dogma of infallibility, published a book of his speeches, in the preface to which, in the official and approved edition, he is declared to be 'The living Christ,' 'The voice of God'; * * * Thus, in the papacy there is

fulfilled to the letter, * * * ‘that man of sin, the son of perdition’ ” p. 568.

To the above dogma is attached the following instructions: “But if one—which may God avert—presume to contradict this our definition, let him be anathema.”

John, in the 12th chapter of Revelation, gives us a clear detailed description of the great deceiving works of Lucifer, the devil. He there calls him the “Great Red Dragon.” The dragon, John tells us, persecuted the Son of God from His birth (the killing of all the male children of two years and under—Math. 2:7-18), His Mother, the Twelve Apostles, and those who kept the testimony and commandments of Jesus Christ.

Now this was the power of Lucifer operating under Paganism through Rome during the time of the Roman Empire, which was the sixth form of government to rule Rome and is here symbolized as the “Great Red Dragon.” She is also called the 6th head. This 6th head, John tells us, was to be replaced by the seventh form of government which was to continue but “a short space,” and which was to be followed by the 8th head. But the 8th head would, in reality, follow the 6th and was to become a part of the 7th.

In other words, this 7th head government, or source of influence, which was to rule but “a short space” was to be a connecting link or in reality a forerunner and part of the 8th. Hence the 7th and 8th together is called “the seven head and ten horn” beast or Catholic Church-State Government.

The reader will also keenly observe that this 7th and

8th head combined is, after all, no other than the 6th head brought back by Lucifer in a new form under the cover of Christianity, but having all ordinances and principles changed and a waiting sword for all who reject it. This within itself is an ear-mark of Lucifer. (Moses 4:1-4.) The figure seven, John tells us, also alludes to the "seven mountains" or hills on which Rome is built. (Rev. 17:9.)

The fulfilment of this part of the prophecy, namely, the passing out and re-development of this 6th head into the 7th and 8th head actually took place at the time when the 6th, the Roman Empire, was abolished and a government entitled the "Exarch of Ravenna" ruled Rome between the fall of the Roman Empire and the placing of the Bishop of Rome as civil and ecclesiastical head of the world, between A. D. 508 and 538. I quote the prophecy:

10. "And there are seven kings": (forms of government ruling Rome) "five are fallen, and one is," (the 6th or Roman Empire) "and the other" (the 7th) "is not yet come; and when he cometh, he must continue a short space." (30 years.) 11. "And the beast THAT WAS," (the existing 6th head or Pagan Roman Empire) "and is not," (which in due time would cease to exist) "even He" (the 6th) "is the eighth, AND IS OF the seven, and goeth into PERDITION." Rev. 17:10, 11.

I now confirm the above by quoting verse 8 of the same chapter; having reserved it until last, that it may be better understood:

8. "The beast" (the Pagan Roman Empire, the 6th

Head or form of government to rule Rome) "that thou sawest was," (did then exist, A. D. 97) "and is not"; (would cease to reign) "and shall ascend out of the bottomless pit," (would rise again under the 7th & 8th Head combined, BUT her source of power was to continue from Lucifer, from the bottomless pit) "and go into PERDITION": (that which, if continued to be lived, would destroy the human soul) "and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (the eighth head.) Rev. 17:8.

We here have the same three conditions: (1) Rome in her glory during the Empire days; (2) Then came the days when she was ransacked, her empire torn to pieces, and 10 Kingdoms stood up in her place; (3) In the meantime Lucifer, the Dragon (Rev. 12:9) had cast out his nets throughout the 10 Divisions of the old crumbling Empire and again drew in unto himself ex-pagan princes and kings, (after destroying the unfriendly ones) and set up a Pagan-Christianity Church-State kingdom (the 8th head) that caused the world to wonder for 1260 years at her influence, power, and claims. And again he, Lucifer the Dragon, ruled the world from Rome, his so-called Eternal City, through the Popes, and he "the dragon gave him" (the Popes) "his power, and his seat, and great authority." Rev. 13:2.

Paul (in II Thes. 2:3-8 as previously quoted) refers to a movement under way in his day of some of the Saints

drifting away from the true Gospel; and that it would develop into the reign of the "Man of sin" * * * "the son of perdition." Now this is the same eighth head and was fulfilled by the 1260-year reign of the Popes as above outlined.

It is now readily seen that the destroying of Paganism and the placing of Catholic Popes (those of the Dark Ages) upon the throne, did not bring relief to the Christians; for the same bloodthirsty spirit to torture, murder, and confiscate their property was continued in a more cruel, vicious and wholesale manner. One of their early acts, the crushing of the Goth Christians, that placed the Catholics in power in A. D. 538, as described by Gibbon, and re-quoted by Summerbell (p. 341) will speak for its self:

"The Arian clergy were slaughtered at the foot of their own altars by the defenders of the Catholic faith. Three hundred thousand males were reported to be slain; the female sex, and more precious spoil, being resigned to the Burgundians; and the houses, or at least the walls of Milan, were leveled with the ground" (Gib., IV., p. 192).

This same war was continuously waged throughout the ages down to Luther's day. He, in his defense of the peaceful Gospel of Christ, remarked, that the church did not punish non-believers; Cardinal Bellarmine, thinking he referred to the Roman Catholic church, replied: "This argument proves not the sentiment, but the ignorance or impudence of Luther; for as almost an INFINITE number were either burned or otherwise put

to death, * * * that heretics were often burned by the church, may be proved by adducing a few from many examples." Bellarmine also stated:

"As the church has ecclesiastical and secular princes, who are her two arms, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the spirit, she invokes the aid of the left hand, and coerces heretics with the material sword" (Dowling's History of Romanism. pp. 547, 548).

Mosheim tells us that one of the official bulls of Pope Boniface VIII claims that: "Jesus Christ had granted a twofold power or sword to his church, a spiritual and a temporal; that the whole human race was subjected to the pontiff; and that all who dissented from this doctrine were heretics, and could not expect to be saved" (Vol. 2, bk. III, cent. XIV, pt. 2, ch. 2, par. 2).

The term "Perdition," as previously quoted (Rev. 17:8 and 11), is a future consequent state of those who accept and participate in the acts and teachings of the 8th head as above portrayed. Perdition means: "The utter loss of the soul in a future state; future misery or eternal death; SOMETHING in which ruin or destruction lies."

In other words, when men manufacture a religion, and call it the Mother Church of Jesus Christ, but use the sword, the flame, and ungodly methods of torture to eliminate peaceful non-believers before the judgment day, and do it in the name of Jesus Christ, they enter into that which will destroy their own souls.

During the reign of the 7th head, from A. D. 508 to 538, conditions were forced on all to support the Emperor Justinian's edict of A. D. 533, and previous ones of similar nature, wherein he publicly declared the Bishops of the East and West to be under the Pope of Rome, placing him at the "head of all bishops, and the true and effective corrector of heretics." His edict was forced on all for we read:

"Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East." (Taken from a treatise on Apocalypse, by Rev. George Croly of England, pp. 114-115; and "The Two Republics," Jones, p. 548.)

Croly also tells us in the same volume, p. 8, that the highest authorites among the civilians and annalists of Rome place Justinian's edict, of A. D. 533, as the source from which was developed the universal authority of the Pope. This decree was put into force by various armies under Belisarius, one of the world's leading generals. While this decree was issued A. D. 533, the edict was not in full force until the last of the three enemies, the Goths of Italy, were crushed in A. D. 538. The edict published and the last enemy crushed; the Popes began their 1260-year reign in A. D. 538. Jones, commenting, (in "The Two Republics," p. 553) says:

"Therefore, the year A. D. 538, which marks the conquest of Italy, the deliverance of Rome, and the destruction of the kingdom of the Ostrogoths, is the true date which marks the establishment of the temporal authority of the papacy, and the exercise of that authority

as a world-power. All that was ever done later in this connection was but to enlarge by additional usurpations and donations."

These Catholic edicts soon spread the sword of destruction among the Former Day Saints. I continue to briefly quote from Jones, who cites Bower:

"In the year 532, Justinian issued an edict declaring his intention 'to unite all men in one faith.' Whether they were Jews, Gentiles, or Christians, all who did not within three months profess and embrace the Catholic faith, were by the edict 'declared infamous, and as such excluded from all employments both civil and military; rendered incapable of leaving anything by will; and all their estates confiscated, whether real or personal.' As a result of this cruel edict, 'Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred'" (*The Two Republics*, p. 545).

It is hard to realize how little the Catholics appreciated the religious liberty, equal rights, and respect they received from the Arian Goths who ruled over Italy for years. Greater freedom or non-interference has never before or since existed in their own governments. But, as with the Herulian and Vandal kingdoms, they returned evil for good and retaliated with a brutal and total annihilation of their best friends, the Goths. The underlying principle behind this religious contention is

best known to Lucifer, who has through all ages deceived and used men as his tools to persecute the Christians in his war against the Christ. Lucifer is determined to rule or ruin, for he has said: "I will ascend into heaven, I will exalt my throne above the stars of God." Isa. 14:13; Gibbon, vol. IV., ch. 41.

From all this we can plainly see that the Dragon, or the devil, was the father of Paganism and her successor Catholicism, and the seat of judgment was to remain at Rome. This church was to be supported for 1260 years by a "seven-head and ten-horn" beast representing the 10 divisions of the Roman Empire and symbolized as a leopard. I further quote:

"And I stood upon the sand of the sea, and saw a beast" (government) "rise up out of the sea," (people) "having seven heads and ten horns, and upon his horns ten crowns, and upon his HEADS the name of Blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon," (Lucifer) "gave him his power, and his seat, and great authority." Rev. 13:1, 2.

We have now cited sufficient history showing the perfect fulfilment of the prophecy regarding the fall of the Roman Empire, which was followed by a thirty-year period, wherein the Catholic princes and generals fought to make the power of the Pope supreme. Then followed the 1260 years of civil rule of the Popes, ending with the "deadly wound," in Napoleon's day, when they

lost their civil power, a total of ~~1920~~¹²⁹⁰ years of bitter oppression.

Daniel also segregates this thirty-year period in the following quotation; for he has previously placed the length of the Catholic rule at 1260 years (7:25; 12:7) or a total of 1290 years from the fall of Paganism (A. D. 508) to the 1798 "deadly wound."

"And from the time the daily" (Paganism) "shall be taken away, and the abomination that maketh desolate set up," (Catholicism) "a thousand two hundred and ninety days." Dan. 12:11.

THE "DEADLY WOUND" OF 1798

The twelfth chapter of Revelation tells us that the Dragon in question is the devil and that the period of time, times and half time equal 1260 days. The two terms are here used interchangeably, and they cover 1260 years of history. John also tells us:

(1) "And I stood upon the sand of the sea, and saw a beast" (Catholic controlled government) "rise up out of the sea," (people) "having seven heads and ten horns, and upon his horns ten crowns," (supported by 10 kingdoms) "and upon his heads the name of blasphemy.

(2) "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon" (the devil) "gave him his power, and his seat" (Rome) "and great authority.

(3) "And I saw one of his heads as it were WOUNDED to death; and his deadly wound was healed:

and all the world wondered after the beast." (The Pope's civil authority was overthrown, his government wounded, by Napoleon in 1798.)

(4) "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

(5) "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." (42 months equals 1260 day-years, or 3½ prophetic years.)

(6) "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Unlawful authority, rights, and claims invested in and exercised by mortal men.)

(7) "And it was given unto him to make war with the saints, AND TO OVERCOME THEM: and power was given him over all kindreds, and tongues, and nations.

(8) "And all that dwell upon the earth shall worship him, whose names are NOT WRITTEN in the book of life of the Lamb slain from the foundation of the world." Rev. 13:1-8.

John, in the above 3rd to 5th verses, tells us that at the end of this 1260-year rule of Church and State, this power, as invested in the Pope's Office, which we also call Papacy, would receive a "deadly wound" but still live. (Rev. 13:11-18.) This was literally fulfilled when Napoleon the Great broke with the Vatican in 1798. He

marched his armies under Berthier into Rome, proclaimed the city a republic, and took Pope Pius VI a prisoner to France. After informing him, "This is the end of your TEMPORAL power," he held him a prisoner in Valence until his death in 1799.

On that very day, when the republic was proclaimed, all nations, which had not previously done so, felt their God-sent freedom and began to withdraw their civil support from Rome, thus inflicting the wound or weakness that prophecy had revealed would come upon her at the end of her 1260-year reign beginning in 538 A. D. and terminating in 1798.

The noted J. F. Rutherford, in "The Harp of God," refers to this 1798-1799 "Deadly wound" as delivered by Napoleon. He also places the 1260-year reign beginning at the fall of the Ostrogoths in A. D. 539 and ending in 1799 with this "deadly wound." (See Par. 402, 396-7.)

The succeeding Pope, Pius VII, was also taken a prisoner in 1804 and held for ten years by Napoleon, who informed him, "I am the successor of Charlemagne from whom you got your territories, and I revoke the grant." The wound once inflicted continued to grow larger. While it is true the Pope assumed the God-title of "Infallibility" under the Vatican decree issued July 18, 1870, yet on the following September Victor Emmanuel took away his last vestige of temporal power. From that day to this the Pope has called himself a prisoner. His destiny was, at that time, set for the Word of God declares:

"But the judgment shall sit, and they shall take away his dominion, to consume" (to destroy gradually, to waste away) "and to destroy it unto the end.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:26, 27.

The student of prophecy will keenly observe that the event referred to in Rev. 13:11-18 (not quoted) comes after the 1260-year period. It probably will cover a very brief period just prior to the coming of Christ. This citation also definitely identifies the 8th head, or the beast that ruled for 1260 years, as the one that was "WOUNDED" in 1798.

It is plainly seen, from Holy Writ, that God has set His hand against the rule of the Vatican, her principles and government. He has issued warnings and sent partial judgments: But woe be unto those, according to the Word of God, who shall lift their hand to "make an image to the beast, which had the wound by the sword, and did live." (Rev. 13:9-18.) I will briefly sketch a few items pertaining to her past and future judgment:

"And the ten horns which thou sawest upon the beast," (the ten kingdoms supporting the papacy) "these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16-17.

"Babylon the great is fallen, is fallen, * * * For all nations have drunk of the wine of the wrath of her fornication, * * * And I heard another voice from heaven, saying, **Come out of Her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. * * * Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. * * * Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. * * * And the light of a candle shall shine no more at all in thee; * * * And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18th chap.

A HEAVENLY BLESSING PROMISED

The Angel Gabriel, after citing the end of this 1290-year period of trouble, continues the Vision to Daniel as follows:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be." Dan. 12:12, 13.

The end of what? The 1335-year period, called "the time of the end." In the 9th verse we have:

"Go thy way, Daniel: for the words are closed up and sealed till **THE TIME OF THE END**."

Reader, can you not begin to see that the Word of God, the priesthood, His church and saving ordinances have been lost and sealed up, on account of wickedness,

throughout this dark period, to come forth at this set time? Let us now examine this new date which is called "The Time Of The End."

It was to be 45 day-years further down the stream of time. The 1290-year period has been shown to have terminated in A. D. 1798; hence, the 1335-year prophecy event, being just 45 years more, would end in A. D. 1843.

This great event is pictured as a blessing from Heaven,—something of sufficient magnitude to cause the Creator to send His second senior angel, Gabriel, to reveal unto Daniel the time of its coming, or rather the time when man would again be able to enjoy a blessing from Heaven. For "blessed is he" that would be living at that time. It is a distinct mile-post in time, the beginning of a new period in prophecy, and is called "THE TIME OF THE END" (12:9), not the end of the world as many were thinking, but the END of that long persecuting and waiting period when the Gospel and Priesthood were not on the earth. It terminated in 1843.

The term "the time of the end" has been a stumbling block to many, who thought it referred to the second coming of Christ. Many now living can recall how the Adventists and many other branches of Christendom throughout the world gathered in 1843, expecting to meet their coming King; but they were greatly disappointed.

The Millerites, followers of William Miller, a student of theology, between A. D. 1831-44 at Low Hampton, New York, also issued a proclamation in connection with these same prophecies, declaring the world would end in 1843,

and later extended it to 1844 when Miller tried to equate the months of the ancient and modern calendars. Many other branches of Christendom scattered over the world at that time were likewise disappointed through their misconstruing the wording of the Scriptures.

Our Adventist friends now admit the prophecy in question refers to the restoration of temple work, the Sanctuary, and not to the coming of the Christ. I quote from one of their greatest writers and thinkers, Uriah Smith: "That the mistake made by Adventists in 1844 was not in the time, has been shown by the arguments on the seventy weeks and twenty-three hundred days in Daniel 9; that it was in the nature of the event to occur at the end of these days, has been shown in the argument on the Sanctuary in Daniel 8." From "Thoughts on the Book of Revelation," page 598. For further analysis of the Millerite's and the Adventist's claims see Chapter VIII.

THE SEQUENCE

Men who do not hold the Priesthood of Jesus Christ, but at the same time claim to be His ministers, often misconstrue the Word of God and keep people looking for something that never happens. Therefore, the average man looks upon their disagreements with distrust and is reluctant in trying to gain a knowledge of the Gospel for himself. This breeds indifference and infidelity.

Now, the prophet of God answered these people who were claiming the world would end in 1843-44, but they refused to listen. I quote Joseph Smith's reply:

"Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready." C. H. Vol. V, p. 291. Joseph Smith also tells us:

"Were I going to prophesy, I would say the end (of the world) would not come in 1844, 5 or 6, or in forty years. There are those of the rising generation who shall not taste death till Christ comes" C. H. vol. 5:336. "I have asked the Lord concerning His coming; and while asking the Lord, He gave a sign and said:

"In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant."

"But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; and if God ever spoke by my mouth, He will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered." C. H. vol. 6, p. 254.

This prophecy, covering a blessing to be turned over to the world in A. D. 1843, was truly fulfilled in every detail, according to Daniel's vision, and will be fully analyzed in Chapters III and VIII. This long-anticipated

blessing was to be just the opposite to that 1260-year period when Christ was shut out of the church, and cruel acts and creeds of men were substituted for that peaceful Gospel. It was this which caused Christ to withdraw His Spirit and Priesthood from the world, as foretold by the prophet Amos, when he said men would "wander from sea to sea, and from the North even to the East, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:12.

The Lord Jesus Christ, being the Creator of this world and the author of the plan of Salvation (John 1:1-14; Mosiah 3:5-11; John 8:58, Heb. 5:4-11; Heb. 10:1-12); the only mediator between man and God (1 Tim. 2:5-6, Heb. 9:11-17); our chief Apostle and High Priest (Heb 3:1; 5:1-11; 7:11-27); and the one before whom we shall stand at the great Bar of Judgment to give an account of what action we have taken toward His Gospel (John 5:22, II Thes. 1:7-9, Math. 12:36), has all reason and right to be not only jealous, but to demand that we obey and live His Gospel plan of Salvation. (Abraham 3:20-28; Moses 4:1-4.)

Christ has informed us that after we exercise faith in Him and are baptized by immersion for the forgiveness of our sins (John 3:5, I Peter 3:21, Col. 2:12-14, Math. 28:19-20, Luke 7:30); by one holding His Priesthood authority (Rom. 10:14-15; I Peter 4:11; Heb. 5:4-11; John 15:16; Acts 14:21-23; Eph. 4:11-16); and receive the laying on of hands for the gift of the Holy Ghost (Acts 8:14-24; 19:4-6; I Tim. 4:14; II Tim. 1:6; I John 2:27) that we become the sons and daughters of God (John 1:

12). Through the obedience to these principles and ordinances we are given the right to call upon Him, and through the Holy Ghost He gives us wisdom, strength, and blessings. (John 7:16-17; 16:7-16; James 1:1-7; D. C. 84:64-74.)

Reader, have you ever considered His daily invitations and promised blessings? He says:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.
"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Math. 11:28-30.

This is that "straight and narrow way" referred to by Christ. BUT, when we undertake to reach Him or His kingdom through the creeds of men, or try to postpone the accepting of the Gospel to a more convenient day, we are told in advance, by the Christ, that our efforts will result in failure and a curse. He says:

"Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and has shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are: * * * But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Lk. 13:24-25, 27.

The Christ has also said that he who undertakes to

enter by any other door than the one He has opened, becomes "a thief and a robber," and that he shall not enter therein. (John 10th chapter; Rev. 22:10-20.) And again, He has said: "In vain they do worship me, teaching for doctrines the commandments of men." Math. 15:9. And again we have:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate:" Isa. 24:5, 6.

Mosheim, in his "Ecclesiastical History," under the sixth and seventh centuries, tells us:

"The barriers of the ancient simplicity and truth being once violated, the state of theology waxed worse and worse, and the amount of impure and superstitious additions to the religion of Christ, is almost indescribable" (Book 2, cent. 6, part II, chap. III, sec. 1).

"During this (the seventh) century true religion lay buried under a senseless mass of superstitions, and was unable to raise her head. The earlier Christians had worshipped only God and His Son; but those called Christians in this age worshipped the wood of a cross, the images of holy men, and bones of dubious origin" (bk. 2, part II, chap. III, sec. 1).

These are the earmarks of Paganism—the religion of Lucifer. I appeal to the thinking mind by asking the vital question: Why are the names of the members of the Church of Rome (according to Rev. 13:8, as previously quoted) excluded from the "Book of Life?" Surely

something has gone wrong, for our Gods have never turned their backs on a true worshipper. We must therefore conclude that something was not pleasing unto Him in the form of worship and the daily life of those who lived during the Dark Ages. They had not only changed His Gospel, but had substituted Lucifer's sword for Christ's law of "Free Agency." This one act alone is sufficient to identify them as anti-Christ.

Between A. D. 500 and 800 the Catholics put to death practically all non-Catholic worshippers, destroyed all their organizations, and confiscated their churches and personal property. (See pp. 188-9.)

The Christ Spirit of love was gone;
The Pope of Rome became their God.
The world thus severed self from good
To live alone on Dragon sod.

The closing of the year A. D. 1000 completed the fifth 1000 years of man's history, the beginning of the sixth 1000 years, or the 6th Seal. The 6th Seal is represented in the Vision of the Seven Seals given unto John, the Apostle, as a period of darkness and shedding of blood, the age of a spiritual earthquake when ignorance and wickedness prevailed. These events were all truly fulfilled. John refers to seven seals. The Lord has since revealed to Joseph Smith that each seal represents 1000 years of our history. (Rev. 6:12; D. C. 77:7.)

The one God theory which destroys the separate existence of Jesus the Christ and of the Holy Ghost was

forced on the people. The Word of God, however, clearly points to three Gods. Stephen saw the Christ sitting on the right hand of God, His Father (Acts 7:54-56). At the baptism of Christ the voice of God was heard on the banks of Jordan from the heavens, declaring: "This is my beloved son, in whom I am well pleased." (Matt. 3:17.) The third member of the Trinity, the Holy Ghost, also descended the same moment, in a most peaceful manner like a dove, bearing witness that this Jesus of Nazareth (Matt. 2:23) was indeed the Christ, the Savior of the World.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:32-34.

We are told in various Scriptures that Jesus, the Christ, is the only Son, of all the sons of God, who was physically begotten (life emanating) by the Father in the flesh. John tells us that Christ was also called the Word; that He was the Creator of this world; that He was also A God and the Son of God the Father.

1. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of

men." * * * 10. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1-4, 10-14.

We also read of these two Gods in Genesis: "And God said, let US make man in OUR image, after OUR likeness." Gen. 1:26.

Now, commandment number two was broken when the Church of Rome brought images into the Church. Commandment three was reversed when she released whole nations from their oaths to their rulers if they would turn Catholic. Commandment four was changed when she made Sunday the official and only Sabbath. Number five was reversed, says Summerbell, "by encouraging children to rebel against, and murder their parents, when not Catholic." I continue to quote:

"It reversed the Sixth Commandment by instituting the wholesale slaughter and inhuman butchery of all dissenters. It promoted adultery by 'commanding not to marry,' and practicing concubinage and fornication. It reversed the Eighth Commandment by seizing the churches of dissenters. It violated the Ninth Commandment by bearing false witness in all of its records of history concerning the faith of dissenters. It reversed

the Tenth Commandment by availing itself of the property and persons of others to enrich its treasure, or gratify its lusts" ("History of the Christians," by Summerbell, p. 415.)

This History and similar ones should be in the home of every Christian; for it is impossible to appreciate why God withdrew His Church and Priesthood from the world without first reading the actual details of the wholesale butchery, slow burning and property confiscation of the Christians.

I will now proceed to give a few brief sketches of the lives of various Popes that the reader may be able to compare evidence with the prophecies of God and personally appreciate why God withdrew His Priesthood and Church from the world. I quote this portion, consisting of seven extracts, especially from Summerbell on account of his high integrity, as follows:

"A. D. 904, Pope Christophorus took the chair by violence, and was overcome and cast into prison by Pope Sergius III, 'the slave of every vice and the most wicked of men.' His Holiness 'a sovereign pontiff clasped in the lewd embraces of a notorious prostitute, he publicly avowed his criminal connection wth Marozia; and by her had a son—afterward Pope John XI'." (Roman Catholic Testimony, Reeves p. 291 (p. 362 Summerbell.)

"A. D. 915. Pope John X. Mosheim says: 'Theodora, mistress of Rome, procured the elevation of John, that she might continue the licentious commerce in which she had lived with that carnal ecclesiastic for many years before.' " i. 243.

"A. D. 928. Pope Leo VI was the next 'vicar of Christ'!!! Mosheim says: 'The history of the popes who lived in this century is a history of many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers, even those of the Roman communion, unanimously confess.' " i. 243. (P. 363.)

"A.D. 956. Pope John XII, irregularly elected at the age of eighteen. (Reeves, 293.) He was a perjured debauchee, living publicly with the wife of a soldier, and had several other mistresses; for he spared none, married or virgins; and was finally killed in bed with a married woman." Bowers. (P. 365.)

"Roman writers say, that this was a 'dark, iron, wicked age'; when 'filthy and impudent whores governed Rome, changing the sees at pleasure,' introducing their 'gallants and bullies in the See of Peter.' Genbrard says that for 150 years the popes were apostate rather than apostolic. 1500 years would come nearer to the truth." (P. 368.)

"A. D. 1045. Pope Gregory VI was called the "Bloody." Three popes now reigned until King Henry, Emperor of Germany, ousted the three and appointed the one which was infallible." (P. 370.)

"A. D. 1775. Pope Pius VI was a proud, gay gallant, who strutted, painted, and perfumed his person. He was guilty of adultery, incest and sodomy; the father of numberless children. He opposed the liberty of France in 1791. In 1796 Napoleon took Rome. In 1798 Berthier declared Rome a republic. He said to the Pope: 'This is

the end of your temporal power,' and took him prisoner to France. He died a prisoner, at Valance, in 1799." (Pg. 398.) This was the inflicted WOUND, that was so clearly revealed unto John (Rev. 13:1-18), which was to mark the termination of the 1260-year civil rule of the Popes, 538 to 1798.

On September 20, 1870, Victor Emmanuel took over full charge of the affairs of Italy. His government was entirely free from the office or influence of the Pope. The wound once inflicted, continued to grow. Our "Cincinnati Commercial" on Sept. 28, 1870, quoted several European papers referring to this event, one as follows:

"Long live our liberators! Long live Victor Emmanuel!" Old men and women, embracing the soldiers, cried: 'Don't leave us any more in the hands of that brute, the Pope, his priests and his brigands'!" (Also quoted and fully confirmed by Summerbell, "History of the Christians," pp. 409, 414.)

The sale of indulgences for money, the forgiving of sins, including murder, and releasing the living and the dead from Divine punishments, were also carried to the bitter extremes. Mosheim records the following: "The German princes and states both Catholic and Lutheran, assembled in the diet at Nuremburg, A. D. 1522, complained loudly of the papal indulgences, as exhausting the resources of the country, and subverting piety and good morals." Vol. 3, bk. 4, cent. XVI, sec. I, ch. I, par. 8.

MacLain (in Mosheim vol. II, ch. ii) states that Pope Clement VI advocated that "one drop of Christ's blood being sufficient to redeem the whole human race, the re-

maining quantity that was shed in the garden and upon the cross, was left as a legacy to the church, to be a treasure from whence indulgences were to be drawn and administered by the Roman pontiffs."

Summerbell, in his "History of the Christians" (p. 478) cites the limits of this doctrine by quoting Mosheim (ii. 14) as follows:

"Those famous indulgences, of Leo X, administered the remission of all sins, past, present, and to come, however enormous their nature, to those who were rich enough to purchase them. * * * In describing the efficacy of these indulgences, Tetzel said, among other enormities, that 'even had any one ravished the Mother of God, he (Tetzel) had wherewithal to efface his guilt.' He also boasted that 'he had saved more souls from hell by these indulgences, than St. Peter had converted to Christianity by his preaching'." (Tetzel was the Pope's special representative to Germany.)

Such blasphemous doctrines as these were protested by thousands, including many Catholics; hence they were called "Protestants" and classed as heretics. Various Councils were ordered by the Popes to assemble in judgment against all dissenters. To butcher and to burn, in the most cruel manner, were their decrees, but for every ten thousand who sealed their desires for a pure Gospel with their blood, thirty thousand stepped over into their ranks; hence, the great Reformation movement rolled on, and liberty finally came to all at the end of a sacrifice of approximately one hundred million lives. This great Reformation movement, of gradually preparing the

minds of men, restoring unto them the Spirit of tolerance, was necessary in order to make it possible for the restoring of the Gospel.

The principal part of Catholic services is the part called "Mass." Mass service, they tell us, is a spiritual crucifixion or offering up AGAIN unto the Father of the crucified body of Christ (without blood or pain), that the benefits of this sacrifice may be applied to that certain person or group for which Mass is said at that particular time. In other words: "The sacrifice of the Eucharist is the same sacrifice as that of the Cross, but is offered in a mystical, sacramental manner;" wherein the wine as drank by the Priest, and the wafers, as served to the masses, are actually turned into the real blood and flesh of the Christ. Now Paul tells us:

"Then said he, Lo, I" (Jesus Christ) "come to do thy will, O God. He taketh away the first," (Sacrifices and Law given to Moses) "that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man," (Jesus Christ) "after he had offered ONE SACRIFICE FOR SINS FOREVER, sat down on the right hand of God." Heb. 10:9-12. Col. 2:8-14.

Now if God has accepted the ONE sacrifice, why not man? Therefore, the Catholics have, through their continual act of Mass—a spiritual crucifixion, changed the very principle of the Lord's supper, and for bread and

wine have substituted a wafer which is served to the congregation. Paul tells us that this is a supper of remembrance of His broken body, whereby we can show our recognition and appreciation of that great sacrifice He made for us. I quote in part:

"For as often as ye eat this BREAD, and drink this CUP, ye do shew the Lord's death till He come." I Cor. 11:26.

Now this interpretation is a wholesome thought to a human soul. Why seek to daily crucify Him when a Supper of Remembrance is all that the Scriptures require. Catholics also admit immersion was the mode of baptism taught by Christ and the apostles, but the Catholic Church, at a later date, changed the form to that of sprinkling. Historians tell us that this Roman Church actually put men to death for baptizing by immersion.

The Church of England hands down the same story. In her "Homily on the Perils of Idolatry" she acknowledges that: "Laity and clergy, learned and unlearned, men, women and children, of all ages, sects and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, (a most horrible and dreadful thing to think), and that for the space of eight hundred years or more." (The earmarks of Paganism.)

"That being true," says the Late President Charles W. Penrose, "how is it possible to believe that the Church of Christ had any existence on earth after that long continued darkness and apostasy? How could there be any remnant left of the divine authority held by the Apostles and Priesthood of the original Christian Church? If the

Romanish Church, from which the Church of England seceded, had no divine authority, then the Church of England could have none, for all she had she obtained from that Church. If the Roman Church possessed that authority, still the Church of England could have none, for Rome excommunicated her with all her priests and ministers. The Church of England being without divine authority, all the various contending sects that have sprung from her are of necessity in a similar condition, for none of them even claim to have received any revelation from God restoring that authority and reestablishing the Church of Christ."

The results of these conditions caused "Roger Williams to refuse to continue as pastor over the oldest Baptist church in America on the grounds that there was 'no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor can there be until new apostles are sent by the Great Head of the church for whose coming I am seeking'." (See "Picturesque America," p. 502.)

Friends, can you not see why God refused to share in this form of worship that existed during the Dark Ages and why He withdrew His Priesthood and blessings? It is true that Protestantism restored better doctrine and judgment along many lines blended with tolerance, which can also be said of the Catholic Church of this day; but the time for the restoration of the Gospel and Holy Priesthood with its divine powers rests with God. Priesthood authority once lost, cannot be assumed. It must be restored.

Now Moses tells us that God caused the earth to open up, in his day, and crush Korah, Dathan, Abiram and their families, and that fire came down from heaven and consumed two hundred and fifty of their assistants who had assumed Priesthood duties. (Num. 16:12-35.) Paul also tells us of the Seven Sons of Sceva, a Jew, and chief of the priests, who were cursed for assuming priesthood rights. (Acts 19:13-20.)

The Book of Mormon strikes at the root of evil connected with man-made churches; I quote from the prophet Mormon:

18. "Who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the Apostles. 19. And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangeable Being? And behold I say unto you he changeth not; if so he would cease to be God, and he ceaseth not to be God, and is a God of miracles. 20. And the reason why he ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, AND KNOW NOT THE GOD in whom they should trust. 21. Behold I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

22. For behold thus saith Jesus Christ, the Son of God. * * * He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.

24. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover;
25. And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth." Mormon 9:18-25.

When men undertake to call themselves ministers of the Gospel of Jesus Christ, claiming authority to act therein, they not only err by stepping beyond their bounds, but they go forth deceiving the people by acting without divine Priesthood authority. Paul says:

"No man taketh this honour unto himself, but he that is called of God, as was Aaron." Now Aaron received his ordination under the hands of Moses. Heb. 5:4. (Num. 16:12-35; Acts 19:13-20; Eph. 4:11-16.)

It matters not what men may say or claim regarding the necessity of Priesthood authority and calling. Jesus Christ has raised this question and settled it once and for all. He says:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

Paul says: "How shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10:14-15.

Peter's instructions are: "If any man speak, let him

speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." I Peter 4:11. (Num. 27: 18-23; Deut. 34:9.)

Paul, the great apostle to the Gentiles, considered it his duty to re-baptize those whom he found had been baptized by certain ones who held no authority. (Acts 19:1-7.) This apostle has also set the standard gauge that we should use in measuring up the teaching of all men claiming to be ministers of the Gospel. He says:

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you THAN THAT which WE HAVE preached unto you, let him be accursed." Gal. 1:6-8. (I Cor. 3:1-23.)

At this point let us ask ourselves the question—Are the men, who claim to be the Lord's ministers, maintaining the true organization of the Church of Jesus Christ? If so, where is the church that has the Twelve Apostles and full quorum of the Priesthood; the Prophets (Acts 13:1); the Patriarchs (Heb. 7:4); the Evangelists (Eph. 4:11; II Tim. 4:1-5); the High priest (Heb. 5:1-11); the Bishop and Deacons (Phil. 1:1; Tim. 3:1-12); the Elders (Acts 14:23); the Seventies (Luke 10:1-20); the Priest (Acts 6:7); and the Teachers? (Acts 13-1.)

These various respective Priesthood offices and callings of the Church of Jesus Christ, we are told, are of

vital necessity. They are classified as being similar to the various members of the human body. Therefore, no office or calling can be removed. Paul sums up the Word of God on this subject as follows:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. * * * If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? * * * If the whole body were an eye, where were the hearing? * * * But now hath God set the members every one of them in the body, as it hath pleased him. * * * And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. * * * That there should be no schism" (no separation or breach of unity) "in the body; but that the members should have the same care one for another. * * * Now ye are the body of Christ, and members in particular. And God has set some in the church, first apostles, secondarily prophets," etc. I Cor. 12:12-28.

Paul also gives us the following: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ: Till we ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning

craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

Again I ask: Have we all come to a unity of the faith and are these same ministers laying on their hands to heal the sick and to bestow the Holy Ghost on all newly baptized members? No! No! they are not. They tell us these things are no longer needed. Now, Mr. Minister, is it not within our rights to conclude that if you did hold this power and Priesthood of Jesus Christ that you would not venture to refrain from carrying out the duties of His Priesthood? The early Apostles found time to live up to all these requirements, and did not dare to deviate from them in a single instance. Now then, until we ALL come to the unity of the faith, according to the Word of God, this same organization must exist and this doctrine must be taught wherever His Church is organized. Paul tells us:

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:5-6.
"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Tim. 4:14.

Paul also refers to plural baptisms and the laying on of hands as a doctrine. He says: "Of the doctrine of baptisms, and of laying on of hands," Heb. 6:2. (The baptism for the living as well as for the dead. I Cor. 15:29.) Mosheim, the great German historian, says:

"This ceremony (that of baptism) was performed only

in the presence of such as were already initiated into the Christian Mysteries. The remission of sin was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost that are necessary to a life of righteousness and virtue."

I continue to quote from Paul: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money." Acts 8:14-18.

During the reign of Justinian I, Emperor and Champion of the Catholic sect, between A. D. 527-565, numerous edicts were issued, approved by the Catholic Bishops and put into force. These edicts, according to Mosheim and many others, not only changed various principles of the original Gospel but put a curse on those who refused to accept them. The sword was substituted for God's law of Free-Agency.

They denied, amongst other things, the pre-existence of the human soul or spirit, and the pre-existence of Jesus Christ before His life in the flesh. (Mosheim, bk. 2, cent. 6, pt. 2, chap. 3, note 13. Jn. 1:1-14; 16:28; 17:1-21; Jer. 1:4-5; Job. 38:1-7; Jude 1:6.)

Their litanies, or ceremonial prayers, according to Von Ein (as quoted by Mosheim), "were in the previous centuries addressed only to God; but superstition now led men to address them to Mary, and to the other saints." Bk. 2, cent. VI, pt. 2, ch. IV, note 3. Paul tells us: "There is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

The new form of service, including preaching in the one dead language, called Mass service, Mosheim tells us, "was a prescription of Gregory the Great;" (a prominent Pope of the sixth century) and that the simple services of water baptism were changed to services of great display and only solemnized on high feast-days, except in cases of necessity. Blended with these pompous midnight ceremonies, surrounded with the flaming torches, according to Dr. Stanley, in his "Christian Institutes" (fifth century), milk and honey were used; rubbing the candidates, with oil from head to foot before and after. Clad first in a shirt, then completely stripped they would stand before the Bishop ready for baptism by immersion ("Eccl. Hist." bk. 2, cent. 6, pt. 2, chap. IV).

Infant baptism was unknown until the Council of Carthage. (A. D. 252-257.) The earliest record, to the writer's knowledge, is that of Bishop Fidus, who was approached on the advisability of this scheme. He in turn referred the question to Cyprian with his objections. Cyprian, after referring it to Carthage council, replied: "We could not agree to your opinion."

The case of Novatian, of the third century, whose sickness prevented his being immersed at that time, is

the earliest recorded case of actual departure from immersion. The custom of sprinkling was afterwards adopted by the Church of Rome as the only method of baptism; notwithstanding there is no authority, record, or monuments to substantiate it, whereas, there are approximately sixty baptisteries still standing in Italy. All of them are built for immersion; some of them were built during the fifth and sixth centuries. Furthermore, the Papal church acknowledges her act of changing the mode of baptism from immersion to sprinkling. There were some as late as 1545 who evidently objected to child sprinkling, for the thirteenth canon of the Council of Trent reads: "If anyone shall say that children who have been baptized in infancy ought, when they come to years of discretion, to be re-baptized, upon their own faith, let him be anathema." This extreme curse fell on all who expressed an opposing view to the Catholic Church. Various churches have since adopted sprinkling as their form of baptism.

In the Lucina catacomb of Rome, the Lord is represented as standing in water above the wast-line with John assisting in His baptism. A similar picture representation, hanging on a baptistery, said to have been used in the 2nd century, of the Savior and John the Baptist standing in water up to their waist, with the hand of John on the Savior's head in the act of lowering Him down in immersion, can be seen in the catacomb of Ponzi-anus. A nude youth, standing in water with it dripping from every portion of his body, just after his baptism, can be seen in the Callixtus catacomb.

These and many other monuments appear to have been preserved by the hand of God to bear testimony to the written Word confirming immersion. (Mosheim bk. 2, fourth, fifth and sixth centuries.) The Greek Catholic Church in both Greece and Russia practice immersion; for the Greek word "baptizo" means to immerse.

In 1894 the Roman Church invited the Greek Catholic Church, among others, to join them. The Greek Patriarch and the Holy Synod of Constantinople replied not until the Bishop of Rome "shall shake off once and for all the chain of the many and various innovations introduced and contrary to the Gospel."

Now, there were other changes, for we read in our Bibles (I Cor. 11:14-16), that a woman's hair is a glory to her. We also observe that the Catholic sisters or nuns clip their hair close to the head. A Bishop, Paul tells us, must be a married man (I Tim. 3:1-5), but a Catholic Priest, Bishop or Pope must be a single man; however, we read that Peter's "**wife's mother** lay sick of a fever"; (Mark 1:30) and that Peter refers to "**Marcus my son**" being with him in Babylon. (I Peter 5:13; Eusebius III chap. 30.) The Catholics claim that Peter wrote this first Epistle while at Rome; but Peter states that he was in Babylon. I am willing to accept Peter's judgment of knowing best where he was writing from. This is also the opinion held by most all Biblical commentators. The Pope is supposed to follow the footsteps of Peter. Has he done so?

Furthermore, there was the doing away with over one-half of the priesthood offices and their callings; the

many unauthorized additions to religious services, such as holy-water, robes, candles, etc.; the sale of various indulgences for money; the forgiveness of sin by the Priest through confession; their unlawful demand that the title of "Father" be applied to their priesthood; their unlimited spirit of intolerance; the withholding of the written Word of God from the people; and the living of unrighteous lives and permitting the masses to do the same, during the Dark Ages, so long as they supported the Roman clergy, and recognized their doctrines. These and many other changes, not mentioned elsewhere for lack of space, were all displeasing unto God. His Spirit, Gospel, and Priesthood were therefore withdrawn from them.

Regarding calling a Priest "Father," Christ once said: "call no man your father upon the earth: for one is your Father, which is in heaven." Matt. 23:9.

Now justice demands me to add that the Church of Rome is not the only one guilty of grievous faults; for history shows that some of the early reformers gave sanction to the execution of other reformers, of whom it was said they were better men than their would-be executioners. The reformers have also copied many of the doctrines of Rome.

The early annihilation of the apostles, leading brethren and saints of the original church of Jesus Christ of Former Day Saints soon led the masses into various divisions and errors. The saints being without true leaders enabled shrewd men, having personal interest, to lead many astray. The division of the West at and near Rome was only ONE OF MANY. The propaganda that the

Church of Rome was the “First Church” has not, according to history, **the least foundation.**

Furthermore, the claim of some that Peter was the first Bishop of Rome likewise vanishes as darkness before the rising sun, when history is resorted to for proof. Various histories give details of Christian leaders who labored in Rome,—Aquilla, Priscilla and others were refugees from Rome; a great stir was made over Paul’s visit to Rome, and several of his epistles giving various details were written in Rome, but none, as far as I am able to find, make the slightest reference to their Senior Apostle Peter being there, with the one exception, when he **and his wife** were carried there for their martyrdom.

It is very probably true that the Apostle Peter and his wife were taken to Rome for their execution; but this was done by the Roman Pagans long BEFORE the organization of the Catholic Church; for it had neither pope, bishop, nor historian till the fourth century. Therefore the Apostle Peter could not have been their first Bishop. Furthermore, he was an Apostle, not a Bishop.

The mission field of the Twelve Apostles was almost wholly in Asia. Paul seems to have been the exception; as he included Rome in his tours. Therefore, the Asiatic Christians had more human testimony and written manuscript covering the principles of the Gospel than those who resided in or near Rome. Hence, the wishes of Rome represented **the minority**, and the Asiatics felt justified in ignoring the Roman branch in various matters.

The successful efforts of the Church of Rome,

throughout the Christian era, to crush and annihilate the other branches of Christendom, began very early. Mosheim, under second century, tells us:

"Near the close of the century, Victor, bishop of Rome, was of opinion that the Asiatic Christians ought to be compelled by laws and decrees, to follow the rule adopted by the greater part of the Christian world * * *. He sent an imperious letter to the Asiatic bishops admonishing them to follow the example of other Christians in observing Easter. They replied with spirit, by Polycrates, bishop of Ephesus, that they would not depart from the holy institution of their ancestors. Irritated by this decision, Victor excluded them from his communion, and from that of his church" (bk. 1, cent. 2, pt. 2, chap. 4, sec. 11).

In the previous section (10) Mosheim also tells us that the Asiatic Christians kept "the very day on which they supposed Christ ate the Paschal lamb with his disciples." * * * That they also "kept the memorial of Christ's rising from the dead on the third day AFTER their Paschal supper." (See Sec. 9.)

The Passover supper of the Israelites occurred on Nisan 14th (Hebrew, our April 6th). The actual date of the Lord's crucifixion also fell on this day. Therefore, they continued to keep this very day of the year as an annual remembrance among the Jews and Gentile Christians during the first few centuries, to commemorate the slaying of both the substituted and the real Paschal Lamb of God, to free both ancient and modern

Israel from death and bondage and restore to them life and freedom. (Lk. 22nd and 23rd chap.; Lev. 23:5, 6.)

Jones, in proving "The Great Apostasy" of Rome, cites Bowers, showing how the Bishop of Rome refused to honor this day or permit his people to do so, and that she in due time made a new rule to govern the date of Easter. Furthermore, he tells us, that if Easter Sunday, via the new rule, should accidentally fall on Nisan 14th, that the Roman church would force the people to keep the following Sunday ("The Two Republics" pp. 213-214).

Jones also tells us: "The heretics who made a distinction in the nature of the Son from that of the Father, were declared incapable of either making wills or receiving legacies. The Manichaean heretics were to be punished with death, as were also the heretics 'who should dare to perpetrate the atrocious crime' of celebrating Easter on a day not appointed by the Catholic Church." "The Two Republics," p. 400.

The Western rule formed and adopted by Rome to set Easter services, varies the day of the month as much as 36 days from year to year; from March 21st to April 26th. True Easter, or the actual hour of the resurrection, was on Sunday, April 10th, A. D. 33; very probably the closing moments of Saturday, about 6 o'clock in the evening, the beginning of Sunday.

WEDNESDAY, THE DAY OF CRUCIFIXION

The day, month and year of Christ's birth and the day of the week, and year of His death were also changed. His birth from April 6th (Nisan 14th, Jewish) of year

zero-one, our present calendar, to December 25th, in the year of Rome 754. This being 4 years posterior or after His true birth. Mosheim, referring to the general observance of this date, says: "the learned are well agreed that it must be incorrect" (bk. 1, part 1, chap. 3, note 1).

I quote from the late Apostle Orson Pratt, who gives us a condensed, but accurate account of this change:

"In the sixth century of our era, there lived a Romish Monk, by the name of Dionysius Exiguus; he imagined that Christ was born on the 25th of December. This conjecture, without any substantial proof, was received by the Romish Church, and handed down, like many other traditions, to the present day. Learned chronologists are now fully convinced, that this monk conceived the idea, and palmed the fabrication upon the world, entirely unsupported by evidence." (Millennial Star, vol. 28, pp. 808-11, dated 1866.) For additional proof see chapter IX, "His Birth and Crucifixion Established."

The Encyclopedia Britannica, in an article written by Frederic W. Farrar, says: "The date now observed—December 25th—cannot be traced further back than the middle of the 4th century, but was adopted by St. Jerome, St. Augustine" and others.

The day of His death was likewise changed, from Wednesday to Friday—not very much, but enough to disqualify Jesus of Nazareth from being the Christ if Rome's accounting be correct. Various able students have reached the conclusion that many records pertaining to Christ have been destroyed. The great stumbling

stone connected with determining the day of crucifixion lies in the fact that commentators have taken the word Sabbath as meaning the weekly Jewish Saturday Sabbath; hence, the previous day was Friday. But they over-look the fact that Israel had many special feast and holy days, called Sabbath days. (Lev. 23:24, 27, 32, 34, 38.)

The crucifixion, according to all records, came on the 14th of Nisan (April 6th) the Lord's Passover, and the 15th day of Nisan was their greatest special Sabbath. It commemorated their deliverance from the Egyptian bondage. (Lev. 23:5, 6.) Therefore, they often had two Sabbath days in one week, a special Sabbath and their Saturday Sabbath, as was the case during the week of crucifixion.

I now quote the sign that Jesus, the Christ, gave to the world, regarding His death and resurrection, **to establish His Divinity:**

"Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, BUT THE SIGN of the prophet Jonas; For as Jonas was three days **and three nights** in the whale's belly; so shall the Son of man be three days and three nights in the HEART of the earth." Matt. 12:38-40.

This three day and three night sign was known unto the chief priests. For the record shows that they induced Pilate to set a seal over the door of the tomb and

establish a strong government watch with the hope of being able to prove Jesus of Nazareth a false Christ by His own words. (Matt. 27:58-66.)

Let us now briefly analyze the records and see if the sign came true; Matthew tells us:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake: * * * And the angel answered and said unto the women, Fear not, * * * He is risen." Matt. 28:1-6.

This gives us our beginning point. Since the hour of the resurrection was at the very close of the Jewish Sabbath, Saturday, the hour of burial must have been on Wednesday at the close of the day, which came at six o'clock in the evening in those days. Mark tells us that the crucifixion took place at nine o'clock in the morning, and that He died at three in the afternoon. (Mark 15:25, 33-37.) After much delay in waiting for the Roman soldiers to leave on account of fear, they finally held council and decided to send word to Pilate, asking permission to remove the body from the cross. This required a round trip to Jerusalem. A tomb had to be found and a **temporary** burial planned and made, all within three hours, thus ended that day. Therefore, His body did not lie in the tomb, or heart of the earth, any portion of Wednesday. All records agree that the crucifixion took place on a preparation day and that the following day was a high Sabbath.

John tells us that the day following the crucifixion

was a special or high Sabbath: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (**for that sabbath day** was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31. Therefore the burial took place at the very end of that preparation day. (Mk. 15:42-47; Lk. 23:44-54.)

In other words, the bodies must be removed before six in the evening, the beginning of their Special High Sabbath. The original Jewish day closed at 6 o'clock in the evening. Rome changed it to midnight. We have now determined that the first and the last day of those three days while His body was in the tomb were Sabbath days. From Mark we obtain the middle day:

"And when the sabbath was past," (Thursday, the day following the crucifixion) "Mary Magdalene, and Mary the mother of James, and Salome, had bought" (on Friday) "sweet spices, that they might come" (at a future day) "and anoint him." The Revised Version makes it a little clearer; I quote:

"And when the sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, bought spices, that they might come and anoint him." Mark 16:1.

This accounts for the first two days (the first and second) following the day of crucifixion. Luke now takes up the story and accounts for the second and third days. He says:

"And they returned" (from the cross Wednesday,

omitting, referring to Thursday, the High Sabbath), "and prepared spices and ointments;" (on Friday) "and rested the Sabbath day" (Saturday) "according to the commandments." Luke 23:56.

We have now followed the main events during these three days; citing Scriptural proof showing how Mary returned from the cross about sundown on Wednesday; rested the special High Sabbath, which was Thursday; then bought and prepared spices on Friday for the future final burial; and then rested the regular weekly Saturday Sabbath according to the commandment. At the close of this latter Sabbath, or "late on the sabbath" as the Revised Version tells us, about 6 o'clock in the evening, the very beginning of Sunday, Mary came to the tomb and found it open, a great earthquake having just taken place. Jerusalem and America were shaken and rocked by the hand of God for their wickedness. (III Nephi 8, 9 & 10th chapters.) While Mary did not see the Savior until her third visit to the tomb which was on Sunday morning, yet she was an eye witness (with others) for the world that the Christ had risen at the very appointed time: His divinity established; the sign of Jonas fulfilled. (For details of this story see article "On What Day was Jesus Christ Crucified?" by the author of this book. Wetzel Publishing Co., Los Angeles.) For calendar confirming Wednesday as the day of crucifixion see pages 242-254.

A VICARIOUS TEMPLE WORK

With the three days and three nights that the body of Christ lay in the tomb now accounted for, it may be

interesting for some to know what the Spirit of Christ did during this time. Peter tells us that the Spirit of Christ was quickened, by which He went and preached to the spirits in prison during this time. I quote:

"For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the Spirits in prison;" * * * I Peter 3:18, 19. "Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter 4:5, 6.

These few remarks from Peter give the reader an idea of why it is necessary to have Temples connected with the Gospel of Christ. There are certain ordinances which must be obeyed by both the living and the dead in order to obtain salvation; therefore baptism by water through a vicarious work, the living for the dead, must be done; hence Temples with Divine assistance are necessary to lead and direct the Saints in doing this work for the dead; for this ordinance can not be performed in the spirit world. Paul also understood this principle, and preached on baptism for the dead. (I Cor. 15:29.) This ordinance and principle was destroyed, while all others have been changed by Rome.

I briefly quote some of the early writers to show the reality of this vicarious work for the dead as previously

quoted from the Senior Apostle Peter, and practiced among the early Christians. Kitto says:

"From the wording of the sentence (why then are they baptized for the dead?) the most simple impression certainly is, that Paul speaks of a baptism which a living man receives in the place of a dead one. This interpretation is particularly adopted by those expounders with whom grammatical construction is of paramount importance, and the first thing to be considered."

De Wette states that this is the only interpretation that can be applied. Ambrose, a very early writer, confirms the above with Grotius, Erasmus, Scaliger and others. One of the most satisfying testimonies on this subject is that of the Council of Carthage. In its sixth canon, in A. D. 397, it prohibited all future baptisms for the dead. These ordinances were surely in use among the early Christians else a law to stop or prohibit their future practice would have been most decidedly uncalled for. "The Gospel," p. 246, by B. H. Roberts.

Epiphanius, a fourth century writer, referring to the Marcionites, as a branch of Christians who practiced this ordinance, says:

"In this country—I mean Asia—and even Galatea, their schools flourished eminently; and a traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized" ("Heresies," XXVIII:7).

These brief remarks place the statements of Peter, as previously quoted, within the reach of our comprehen-

sion. Paul, in his preaching on the future resurrection and salvation for the dead and the actual reality of their resurrection, cites their efforts and labor connected with this doctrine of vicarious work for the dead as proof of their faith in the resurrection of their dead. I quote:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" I Cor. 15:29.

Now the major portion of the human family to-day are failing to draw any distinction between reading or writing a history of men who formerly held the Lord's Priesthood and of officiating in their places. However, a child can appreciate the fact that any man can read or write a history of any government official, but to undertake to officially act in the place of that official makes him an imposter and the act will rightfully land him in jail. We are told that the House of God is a house of order; hence the vital essentiality of Priesthood. Now comes the question—why remain in churches or cleave to creeds that mortal men have established, when the Lord is calling for laborers to work in His church? Friends, the Lord has established His church in these Latter Days, which is building up His kingdom. It belongs neither to you nor to me, but provides for us all. The admission is free; the only condition Christ, the Lord, has placed on entering is that we cease trying to cut through our own gate and enter His. The road

leading thereto is narrow, but it is paved from end to end with happiness that cannot be found elsewhere.

Now Paul understood that well-defined principle, established throughout the Scriptures, that acting without Priesthood is a sin, and the changing of the Gospel, its principles, and ordinances, would not only annul its benefits, but would damn those who participated in making the changes. (Gal. 1:6-9.) This principle or law of Christ is also known to Satan, hence, he has roamed the world over seeking for men who can be used as his tools in changing the Gospel and its true ordinances; and so the inevitable results have actually taken place—the Priesthood of Christ has been withdrawn from men and the famine for the true Word of God has covered the earth, just as the prophets foretold.

The main purpose of this book is to prove the date for the restoration of the Original Gospel and Holy Temples. Therefore it would be useless to continue along these lines showing the innumerable changes that were made. A large volume would be required to cover all, for every principle and ordinance of the Gospel was changed. The Book of Mormon tells us in a few words why changes were made. I briefly quote a portion of Nephi's vision:

"And it came to pass that I saw among the nations of the Gentiles the foundation of a great church. And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of

iron, and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it." I Nephi 13:4-6; D. C. 86:1-7. Nephi also tells us:

"And the angel of the Lord said unto me, Thou hast beheld that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; * * *

"And after they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles, thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb, many parts which are plain and most precious; and also many covenants of the Lord have they taken away; And all this have they done, that they might pervert the right ways of the Lord;" I Nephi 13: 24-27.

These Lucifer-man-made changes represent nothing less than a challenge to the authority of Christ. They are an insult to God, and just as long as men recognize these changes, and permit them to exist, christendom will remain in her present dead condition. Stripped of the precious and miraculous gifts which in Christ's day distinguished His Church from all the other religious sects. According to Holy Writ, the true Church was founded on Christ. From a recent publication of Rome, by Rev. John McIntyre, Archbishop of Birmingham; Tract on "Papal Infallibility" I read: "Peter was not founded on

the church, but the church was founded on Peter" (De Reg. Fid. art. v.)

I now make a comparison of the major portion of the early Eastern and Western churches:

The predominating leaders of the division at Rome found their pleasure in royal display, changing and rearranging ALL to suit their pleasure. No portion of the Gospel of Christ or events of His life escaped. The lives of all dissenters and their property were demanded. So unlike the Christian branches in Asia who were contented to meet in out-of-the-way places, in order to guard their lives, that they might spend their time in their services reading and expounding the written Gospels and Epistles; giving their testimony with their personal recollections and traditions of the Lord and His Apostles, observing the Lord's Supper with Gospel songs of joy when safety permitted. Finally, in the course of time, wave after wave of persecution swept them out of existence. This represents the true history of the early church.

From all the evidence herewith set forth, the reader can readily see how men were led by the blind and became blind themselves. All these things necessitated the restoring of Priesthood authority and the true interpretation of the Gospel before the Church of Jesus Christ could be reorganized. We now come to the pleasant portion of our Gospel story covering, (1st) the mission of Christ; (2nd) the blessing connected with the restoration of His Gospel Plan of Salvation as promised to

the world through Daniel and other prophets. (Rev. 14:6.)

These historical events, as previously referred to in part, which prophecies have foreshadowed, make it possible for us to determine the exact time in which to expect this restoration, a blessing that is indeed satisfying to the human soul. According to Daniel the Gospel was to be fully restored to man by the end of the year A. D. 1843. "The Church of Jesus Christ of Latter Day Saints," as set up by Jesus Christ in these latter days, stands alone with proof that all these prophecies have been fulfilled through the mission of the Prophet Joseph Smith. The last revelation and prophecy given through Joseph Smith was in A. D. 1843.

Reader! Investigator! What are you going to do about it? Do you realize that when you close your eyes against the Word of God that His Spirit will withdraw from you? Man cannot change the past but he can follow the example of Ruth, wherein she said: "Thy people shall be my people, and thy God my God." Ruth 1:16.

CHAPTER II

CHRIST AND LUCIFER ON THE BANKS OF THE RIVER OF LIFE

ODANIEL, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

In direct fulfilment of prophecy, the world to-day, during her last generation, is craving speed, wisdom, and worldly pleasures. Properly used, these are blessings indeed. But back and behind all this are many traps laid by Lucifer to decoy man from his God. His time to work is short, and he realizes that he will soon be bound for a thousand years (Rev. 20th chapter).

To know the Christ leads to truth sublime,
For Lucifer's plan is death foretold,
To know thy God is power Divine,
For His Gospel-plan will save the soul.

I can see two characters, Lucifer and the Christ. They are standing behind the veil on the opposite sides of the great river of Life, fishing for the souls of men. Lucifer has many lines with tempting baits concealing their destructive hooks. He is catching many, but he is drawing a mixed crowd—men who are filled with selfishness and pride, pleasure seekers, the lukewarm crowd, criminals, and those who love to defy their God—all engulfed in confusion.

The Christ has but one line—His Gospel line. There are many would-be advisers trying to get near Him, sug-

gesting many changes which they think are for the better, but He is sticking, and intends to stick, to His one line.

Lucifer is smiling over the resulting number that he is catching, but he is keeping no record of them, for he personally cares nothing for them. The Christ is standing, observing and directing the keeping of a Holy Record called the "Book of Remembrance." (Mal. 3:16; Rev. 13:8.) In this book He is having the angels record the name of every soul who casts his lot with Him. He has told us that in His Father's Kingdom are many mansions, and that He has gone to prepare a place for us. (John 14:1-3.)

"And they shall be mine, saith the Lord of Hosts, in that day when I make up **my jewels**; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. 3:17, 18; 4:1.

In and around Lucifer's big crowd I can see a continual stir, everybody busy with doings that are supposed to be worth-while, but the things of the world, I have closely observed, never lead to that which is good. Little by little are the ways of the world, with its lustful and unlawful pleasures, made fast until the chains of bondage have closed their grip around the human soul,

and the individual who follows them will soon never find the time **or have the desire** to see or consider his true and real Friend who is standing so near, just on the opposite bank. He is pleading for them to come over, but He will never force them. Our busy life of disregard for the things of God, by utilizing our time in worldly things, is therefore proving to be a serious curse to many. (Rom. 6:16.)

Those who have cast their lot with the Christ have found peace, satisfaction, faith, and love that mortal tongue cannot describe. I ask the question: Is it not reasonable to suppose that, inasmuch as the Christ is the creator of all things, as well as the judge of all, He is able to grant both sweeter, greater, and more durable blessings than those of His arch enemy? And Oh, the satisfaction that comes to the human soul when the Lord heals his broken heart or weak body in answer to humble prayers!

The testimony that surrounds the history of the Saints and the hundred million martyrs who gave up their lives, rather than alter His Word or form of worship, is a testimony most worthy of consideration. Their faith and future reward have the recognition of the Lord; and they (now in the spirit world), have been told to be patient until all shall have passed through this life of trial. (Rev. 6:9-17.) We sometimes think that God is far away, but how can He be when He says:

“And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what things ye shall answer, or what ye shall say: For

the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12.

"For I am God, and my arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk." D. C. 35:8, 9. D. C. 42:43-51.

In order to further strengthen the testimony of man and give him the additional knowledge and satisfaction that God lives and is watching over our destinies, the Lord has called and revealed to His holy prophets and apostles the rise and fall of all the great nations in their respective order, years before they came into existence. He has also given us: (1) The exact date for the coming forth of the Christ as the Messiah to offer up that great atoning sacrifice (see chap. 9). (2) The date for the rise of the false church, the overcoming of the Saints during the Dark Ages and the time limit for Satan's rule (as sketched in chap. 1). (3) A set date when the Gospel and the Lord's Holy Temple would be restored and set-up in their fulness in the latter days (as briefed in chapters 3 to 9). Each and every prophecy, meeting its fulfilment at the exact appointed hour, all become a living miracle in our midst.

The atonement lifted what is known as the original sin, or fall of Adam. It also provided a resurrection that man might again live and enjoy an immortal body, free from pain and defects. Hence, in due time we find our-

selves here, free-born, and invested with that great gift of free agency connected with a future eternal life. These three blessings are the direct gifts of Christ to man. (I Cor. 15:20-22; Heb. 9:11-17; Moses 6:54.)

It was over this principle of free agency that the Christ broke with Lucifer, who was an angel of high standing in the heavens, when the plans were being discussed by the Gods and leading spirits for a future training of the spirits in mortal flesh, before the world was shaped for the children of God (Rev. 12:7-12). Lucifer wanted **to force** all men to honor God, the Father, but the glory, honor and authority were to go to him. This principle or desire to force is one of his glaring "ear marks." The Christ wanted to bring the will of God unto man but to let him have his free agency to accept or reject any portion of it, with its degrees of glories and necessary penalties, but the honor of His mission should go unto His Father. I briefly quote from a vision formerly given to Moses and later revealed to Joseph Smith:

1. "And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore **give me** thine honor.

2. "But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

3. "Wherefore, because that Satan rebelled against

me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

4. "And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." "Pearl of Great Price," Moses 4:1-4.

This interesting and most ancient story was also revealed unto Abraham; I quote in part:

22. "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones : 23. And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. 24. And there stood one among them that was like unto God", (Christ), "and he" (the Christ) "said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25. "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; 26. And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same king-

dom with those who keep their first estate; and they who keep their second estate" (by living true and honoring God in this life) "shall have glory added upon their heads for ever and ever. 27. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another" (Lucifer) "answered and said: Here am I, send me. And the Lord said: I will send the first" (the Christ). 28. "And the second was angry, and kept not his first estate; and, at that day, many followed after him." "Pearl of Great Price," Abraham 3:22-28 (Jude 1:6; John 1:1-14; Jer. 1:4, 5).

After the Father had rejected Lucifer's plan, Lucifer became an open enemy to the Christ. He then rebelled and drew one-third of the spirits with him, and they made war on the Christ. A portion remaining neutral; the remainder under the leadership of Adam, fought Lucifer and drove him and his supporters back, and the hand of God cast them out of Heaven, with a future curse and judgment hanging over their heads and the priceless privilege of being born in the flesh denied them. (D. C. 29:34-39; Jude 1:6; Rev. 12th chapter.)

This pre-mortal conflict was briefly shown to the Apostle John; I quote in part:

(7) "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, (8) "And prevailed not; neither was their place found any more in heaven. (9) "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he

was cast out into the earth, and his angels were cast out with him." Rev. 12:7-10.

These are the evil spirits which are working in conjunction with the devil. These are they which the Christ and the apostles cast out of men in days gone by, and they are here in our midst to-day. You will find them dwelling in the inmates of our penitentiaries and asylums; you will find them rapping on tables in dark corners, operating ouija-boards and in other similar deceptions. These spirits are often permitted to take charge of men when they forsake their God. They are also ever ready to discourage the mortal man in taking a stand for Christianity. They delight in suggesting a sneer and placing that atmosphere around every individual or church that openly delights in seeking and obeying the true principles of the Gospel.

Furthermore, we know that they do not possess the love of justice and desire to give honor to God. Lucifer and the spirits who followed him are against not only the Christ, but those who follow the God chosen Messiah. **They seek to rule or ruin.** They know of their future judgment (Matt. 8:28-34), but they refuse to repent. I often think they have a hope of obtaining a compromise from the Father, even if they should lose their fight against the Leadership of Christ, in case they are able to induce many to fall as they have. This would explain their continuous efforts put forth to deceive. Isaiah has pictured the fall, ambition, and determination of Lucifer to rule as follows:

12. "How art thou fallen from heaven, O Lucifer,

son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14. "I will ascend above the heights of the clouds; I will be like the most High.

15. "Yet, thou shalt be brought down to hell, to the sides of the pit.

16. "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17. "That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18. "All the kings of the nations, even all of them, lie in glory, every one in his own house.

19. "But thou art cast out of thy grave like an abominable branch." Isa. 14:12-19.

Men find what they seek, and when they seek evil or lose interest in their God, Satan also will find them. Paul describes the power of Christ and the works of Satan, thus:

9. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10. "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11. "And for this cause God shall send them strong delusion, that they should believe a lie:

12. "That they all might be damned who believed not the truth, **but had pleasure in unrighteousness.**" II Thes. 2:9-12.

The Gospel clearly reveals that every man is to be brought in contact with good and evil, and his future degree of glory and planet to dwell on, will depend on the degree of his purity, justice shown to his fellow-men, and interest taken in the Gospel Plan of Salvation.

The Lord has revealed unto Moses and Enoch His vast creations. They were shown millions of worlds similar to this one. Enoch was told that those living just prior to the flood surpassed all in wickedness; that God would gather out the righteous unto a city called Zion and take them up unto Himself; and, that in due time, He would wipe out the rest from off the earth with a flood. Josephus confirms that great deluge and he names the place where the Ark landed after the flood (Bk. 1, Antiquities, ch. 2 to 4.) He also cites various ancient historians, including Moses, Ptolemy and Idsheuan, the Armenian, who refer to its location in Armenia, and the city named in honor of it, called "Place of Descent." These historians refer to certain people carrying off pieces of the Ark (bk. 1, ch. III.)

Josephus tells us that Adam and his noble sons knew of this coming flood; that they erected two great monuments, one of brick and one of stone, inscribing on them many of their inventions and their knowledge of astronomy, which they desired to perpetuate. These monu-

ments, according to Josephus, were erected at Siriad, and were still standing in his day (Bk. 1, Chap. II, Antiquities.) Moses tells us that all land stood in one body until the days of Peleg when the land was divided into continents. Gen. 10:25. Peleg lived in the 15th generation from Adam.

Enoch was also shown the "Latter Days," wherein similar conditions of "wickedness and vengeance" would exist; that great tribulations would in that day be among the wicked. He was told that: "Truth will I cause to sweep the earth as with a flood, **to gather out** mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, * * * and it shall be called Zion, a new Jerusalem." "Pearl of Great Price." Moses, Ch. 7.

These things, briefly shown, represent the works of Lucifer and the desire of Christ to gather out His people to prepare them for His great Millennial Reign. We have our free-agency to choose between the two.

We are told that the last generation shall be "a wicked and adulterous generation." Friends, this condition now exists. Christ also tells us: "As the days of Noah were, so shall also the coming of the Son of man be." The wicked will again be cursed and separated from the righteous. (Matt. 24:37.) Brother, are you prepared to go? If not, then you should read Matthew 24: 38-51.

Noah preached the Gospel of repentance and warning of the approaching flood judgment for 120 years before entering the Ark. Now Joseph Smith was given

this same commission for the Latter Days and he and his people have declared greater approaching judgments for 108 years. The Lord has commanded:

"That every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked." D. C. 63:37. (D. C 5:17-20; C. H. Vol. 2, p. 52; Jer. 23:19-20; D. C. 112:23-26; Ezek. 7:1-19).

No man can predict what the next 12 years will bring forth. The Son of Man may possibly be here as King of Kings reigning in Glory with the Saints of all ages.

Our prophecies, heavenly visions and dreams, all indicate that the prophecies declaring that the same generation (1820, possibly 1830) that witness the restoring of this Gospel would also witness the end of all things, is about to be fulfilled. (Joseph Smith's Inspired Translation Matt. 24:29-35; D. C. 84:1-31).

Great events surely lie at our door, and we surely have assurance that Zion (beginning at Independence, Missouri, and vicinity) is to be redeemed with Divine power by "a man who shall lead them like as Moses led the children of Israel." And there they will build the City of Zion and their great Temple; a place of refuge during the days of Tribulation. (Bk. of Mormon, Ether, 13:1-8.) (D. C. 103: 1-18, foot note 1; D. C. 45:24-75).

The Book of Mormon writers, in speaking of the Latter Days and the closing conflict between Lucifer and the Christ, refers to two churches; one, the church of the Devil; the other, the Church of the Lamb of God. Now

*The Kingdom of God (Dan. 2:44) about
1945 to 1950, Ezek. 39; Isa. 2:1-5; Zech.
1:17. His Coming in "Glory" - the Resurrection
about Sept. 1950. Rev. 20. F.M.D.*

*Also
Sept. 21,
1823
120
1943
H. of C.
1:11-14.

1830
120
1950*

the time is here when every man should analyze himself and see to it that he is supporting the Christ in all walks of life. If his church, lodge or society is not better than the one the Lord has restored he should re-cast his lot on the Lord's side, and enjoy that glorious and consoling Spirit of His Gospel of Love and Power that cannot be duplicated elsewhere.

CHAPTER III THE RESTORING OF THE PRIESTHOOD

THE PROMISED RESTORATION OF THE GOSPEL OF CHRIST FULFILLED

THE marvelous work of the reformers, resulting in religious freedom in 1798, has been shown in Chapter One to have been foretold in prophecy. The next 45 years, terminating in A. D. 1843 was utilized by the God of Heaven in calling His people out of Babylon (the Roman Church, Rev. 18:4) and teaching them religious tolerance, thus preparing them for a greater blessing. The rich fields of America were thrown open to them; a land of religious tolerance was established; then, in due time, came the promised Heavenly Blessing of A. D. 1843. (III Nephi, Ch. 21.)

This great blessing was nothing less than the restoring of the original Gospel of Jesus Christ through Joseph Smith the "Mormon" Prophet. At the age of fourteen, after retiring to the woods in the Spring of 1820 to be alone with his Creator, he poured out his spirit in prayer (like Daniel of old), seeking God's will as to which church he should join. The Heavens were opened and the greatest vision ever given unto man was manifested unto him.

God the Father, and His eldest Son, Jesus the Christ, stood before him. Joseph inquired of them: "Which of all the sects are right—and which shall I

join?" One of them, pointing to the other, said: "Joseph, this is my beloved Son, hear Him." The Savior then proceeded to instruct him to join none of them, that the set time for the restoring of the Gospel was NIGH at hand, and that it would be revealed to him in due time, "that all their creeds were an abomination in His sight: that their professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" C. H. Vol. 1, pp. 5, 6.

The above statement is difficult for some men to appreciate. Why? Because it is the Voice of God uttered in protest to man made religions. But when we take into consideration that Jesus Christ is the Creator of this world, the Author of the Plan of Salvation, our Savior, High-priest and King; that He has His own ways of doing things; that He has simplified every principle of the Gospel, each principle and ordinance alluding to something pure, wholesome, and uplifting; that He has placed the sacred power and gifts of the Holy Ghost within the reach of every disciple after he has been baptized; that this Holy Ghost is a guide, a revealer of Heavenly things, one who bestows spiritual and physical blessings where proper faith and judgment are used; then to have His simple Plan of Salvation torn into a thousand divisions, with men heading these divisions, claiming to be His ministers, but either denying, changing, or claiming this or that to be done away with, or not necessary in this generation—all this is surely

enough to vex a God. The manner of driving the money changers from the Temple is a similar characteristic. (Matt. 21:22, 13; 15:7-9.)

This marvelous vision of the Father and the Son to Joseph Smith forever puts an end to the contention of the Catholic and Episcopal churches, that the Father and the Son are one in body and personality. The vision is, however, in harmony with the entire Bible and Book of Mormon. Our three Gods we are told, are one in desire, purpose, and principle, but separate in person. The duty of the third member of this grand and supreme Council (the God Head) is to reveal the Father and the Son to those who seek for such knowledge. After the convert is properly and legally baptized, the hands of the Priesthood are then laid upon his head, for the gift of the Holy Ghost, that he may always have a guide to reveal truth and bestow gifts upon him. The Holy Ghost is, therefore, a teacher and a conveyer of blessings sent by the Father and the Son to man. (I John 2:27; I Tim. 4:13-16; II Tim. 1:6.)

Jesus the Christ tells us that: "When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13, see verse 7 (John 14:16, 26; 15:26. Lk. 11:11-13).

We also have His testimony regarding His Father, given near the close of His mission: "I ascend unto my Father, and your Father; and to my God, and your God." John 20:17.

On the night of September 21, 1823, the Angel Moroni appeared to Joseph Smith and revealed in vision to him the location of the Book of Mormon plates containing the Everlasting Gospel. He also made known many things pertaining to the restoring of that Gospel. On September 22, 1827, after giving Joseph his fourth annual instructions, Moroni delivered these plates into Joseph's care for their translation. (For other details see Chap. V.)

On May 15, 1829, John the Baptist appeared unto Joseph Smith and Oliver Cowdery and conferred upon them the Aaronic Priesthood. Then followed, in the same year, the visitation of Peter, James, and John who bestowed the Melchisedek Priesthood upon Joseph, ordaining him an apostle. This is the Priesthood after the order of the Son of God. D.C. 27:7-13; ("Outlines of Eccl. History," Roberts, pp. 311-312.)

On April 3, 1836, Elijah appeared unto Joseph in the Kirtland Temple and revealed to him the lost Temple ordinances and sealing powers connected with them. Malachi prophesied in plain language concerning this Latter Day mission and coming of Elijah. (Mal. 4:5, 6.) The Kirtland Temple was built in obedience to a commandment from the Lord. (D. C. 109 and 110.)

The nine beautiful temples or sanctuaries of God, which the Latter Day Saints have built, with the glorious Blessings, Sealings, and Saving Ordinances that have been performed in them for both the living and the dead, will to some degree speak for themselves. Over twelve million ordinances have been performed to

date. Only those who participate in this special work, however, can appreciate it. There you will find the children of those who have passed on across the great divide, who did not have this Restored Gospel in their day, doing a vicarious work for their fathers, or the fathers for their children as the case may be. There are also many blessings in these Sanctuaries of the Lord for the living; in fact, Temple Ordinances and their blessings are truly the greatest connecting links between man and God. (See p. 205, 6.)

On February 9, 1843, Joseph Smith received his last revelation pertaining to the restoring of the Gospel, church organization, and the Lord's Holy Sanctuary in these, the Latter Days. This date found the organization of the "Church of Jesus Christ of Latter Day Saints" completed. Every quorum of the Priesthood, of the order of the Son of God, was fully organized and invested with Divine power. Every man understood his position and duties in his respective callings. Various foreign Missions had been established and the great movement of gathering out the Saints to Zion and her Stakes was under way. Palestine had also been blessed for the gathering place of Juda and dedicated under the direction of the Prophet Joseph Smith, through the Apostle Orson Hide.

The Church of Jesus Christ of L. D. S. was organized on April 6, 1830, with six members at Fayette, Seneca County, New York. This however did not include the Presidency, Apostles or any of the Priesthood quorums

or Temple work. They were added by the Lord years later as the organization developed.

The date set as given in the prophecies of Daniel for the restoration of this Gospel and Holy Sanctuary in the Latter Days was to be 2300 years from the date of the decree issued to Ezra about March or April B. C. 457; therefore A. D. 1843 represents the terminating date. (See Chaps. VIII & IX for details.) This gives us a perfect, check, as previously stated the last revelation to Joseph Smith was given in less than two months short of this date; which after all, the time set forth in the prophecies, very probably were intended to represent the nearest year.

On July 12, 1843, Joseph recorded a revelation, that he had previously received in 1831 (See "Essentials of Church Hist." by Joseph Fielding Smith, Marriage) covering the eternal or celestial marriage law, whereby the ordinance is sealed for eternity by the Priesthood of God. This ordinance is performed in the temples of God. Altogether some one hundred and fifty revelations were given to Joseph Smith covering the setting up of the church, the Temple, salvation ordinances, priesthood callings, their duties, the general organization of the Saints and their gathering.

Now these are some of the blessings that have been restored unto man. This restoration of the Gospel is a direct fulfilment of the blessings promised in the vision given unto Daniel by the Angel Gabriel. It was looked forward to by the Gods in the heavens, the Angels, and the Prophets, as a change in time and conditions when

man would no longer roam the world looking for the Word of God and "NOT FIND IT." That time is fulfilled and the blessings are at hand.

On June 27, 1844, Joseph Smith sealed his mission, works, and testimony, just as other Prophets have had to do, with his martyrdom at the hands of a mob of bloodthirsty, religious, antagonistic fanatics at Carthage, Illinois. Men had once more crushed to the ground another prophet of God, but he left behind a full quorum of the Priesthood, the Church fully organized, and thousands of saints to carry on the work.

A portion of the world awoke at that same moment and found themselves in full possession of the Church of Jesus Christ, perfectly organized, with all its various officers holding rightful priesthood authority and with revelations or laws, direct from Jesus Christ, governing same. Furthermore, the entire mission of Joseph Smith, together with the revelations he received from God were not in full force or fully binding upon the world, according to the Bible, until after his death. Now, if this be true, then his martyrdom was essential in connection with the restoration of the Gospel. I quote from Paul:

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

The significance of death (**over and above other events**) in the missions of Jesus Christ and Joseph Smith is too great to be estimated; for they were essential in connection with the great atonement of Calvary and the

setting up of the Gospel in former days, and likewise the restoration of that Gospel was made more fully binding and of force in the Latter Days. This was clearly shown by the Angel Gabriel, as set forth in the visions given unto Daniel, and is thoroughly understood by the greatest scholars of theology of the age. I quote the President of the First Quorum of Seventies of the Church of Jesus Christ of L. D. S., B. H. Roberts. This position places him at the head of the Third Quorum of church organization and president of all the "Mormon" missionaries. He is recognized as one of the greatest authorities and writers of Biblical doctrine. I quote his testimony:

"The martyrdom of the prophet has an importance second only to the crucifixion of the Messiah: for in his martyrdom he sealed his testimony with his blood, and THENCEFORTH IT IS MADE BINDING on all the world. 'For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.' (Heb. 9:16, 17). The Dispensation of the Fulness of Times doubtless required a testimony such as Joseph Smith bore to the world, to be sealed with his blood, else the tragedy at Carthage would not have been permitted" (Outlines of Eccl. Hist.", Roberts, p. 401).

Reader! Is this not the exact year the Angel Gabriel told Daniel this blessing would be ushered in? Is not the year A. D. 1843 exactly 1335 years from the fall of Paganism in A. D. 508 as per Daniel's prophecy dating

from the fall of the existing curse (Paganism) to the restoring of a Latter Day blessing? (A. D. 508 plus 1335 years=A. D. 1843.) If so, then these wonderful fulfilments of prophecies should find favor in your soul; then read on with your Bible in your right hand and this Gospel news of Restoration in your left, and with a sincere heart call upon Him who loves you best, to assist you in making your decision. Shall I remain in the churches of Paul and Apollos, or shall I join the church of Jesus Christ?

In the meantime let us keep this date of A. D. 1843 in mind as the following chapters hold still another prophecy far more wonderful in greatness and marvelous in language and fulfilment, for in them is specified in clear language that this Restoration of the Gospel in the Latter Days is also to include the restoration of the Holy Temple of God with its ordinances, and that both are again to be in the hands of man on about April 1843, never to be taken away. (Dan. 2:44; D. C. 13:1). This additional prophecy is dated from another event, therefore forming a double proof.

The restoration of the Church of Jesus Christ, the Priesthood, the Gospel, and the Sanctuary of God (See Chap. VIII) have been briefly outlined. According to the Scriptures these constitute the Kingdom of God on earth. This Kingdom is to be further strengthened by the personal mission of several mighty prophets who are to assist the Saints during the days of tribulation when peace is to be taken from the earth. (D. C. sec. 103; sec. 113; C. H. Vol. 4, pp. 207-8; III Nephi 20:30-46; 21:1-29.)

Daniel informs us, (1st) that the setting up of this Latter Day Kingdom of God **will not** be done with human hands; (2nd) It is to be established after the coming forth of the ten divisions of the Roman Empire (A. D. 483); (3rd) God, and not man, is to re-establish His Church and Kingdom again; (4th) It shall never be destroyed.

"And in the days of these kings" (the ten, see verses 40-43, Dan. 7: 23-28) "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, **and it shall stand forever**. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2:44-45.

These facts forever settle the question that this restoration of the Gospel and setting up of the Kingdom of God **does not** refer to the preaching of the Gospel by the Christ in A. D. 27-33, for these ten kingdoms were not in existence until 450 years later. John, the Revelator, writing in A. D. 96, referred to them as follows: "And the ten horns which thou sawest are ten kings, which have received no kingdom **as yet**." (Rev. 17:12).

These ten kingdoms are also covered in the vision given unto Daniel, wherein the history of the world was revealed by that great human image as shown to Nebuchadnezzar, whereby the golden head represented the

Babylonian kingdom; the two silver arms, the Medes and Persian Empire; the belly and thighs of brass, the Grecian Empire; the iron legs, the Roman Empire; the ten toes, being part of iron and part of clay, the ten kingdoms that would come out of the ruins of the breaking up of the Roman Empire. (Dan. 2nd chap.)

Now, when we consider that the first of these ten divisions or kingdoms broke off and set itself up in A. D. 351 and the last in A. D. 483, we can appreciate the fact that the Christ lived in the Roman Empire, and that the Gospel and Saints were mostly destroyed by the time the ten kingdoms came into existence. By the year A. D. 1000 there was nothing left of His Church. Therefore, the prophecy refers to a restoration of that Gospel at a later date.

Joseph Smith once commented on the views of a certain Dr. Smith as follows:

"The claim that the 'little stone cut from the mountain without hands,' is the 'Spiritual Kingdom of Christ'—if by that 'Spiritual Kingdom' is meant not a real kingdom, actually existing, visible and tangible—is an assumption of the Doctor's. It is not the language of the Bible, nor is there any evidence in Scripture for believing that 'the kingdom' represented by 'the stone cut out of the mountain without hands' is any less a material kingdom than those which preceded it. * * * The terms of Daniel's prophecy require that the kingdom which God shall establish, and which was represented by the stone cut from the mountain without hands, shall be set up in the days of the fifth political world power—in the days of the

kingdoms represented by the pieces of iron and clay in the feet and toes of the image. * * * ‘And in the days of these kings’ (not in the days of the Roman Empire), ‘shall the God of heaven set up a kingdom, which shall never be destroyed.’” C. H. vol. I, pp. 39, 40. Intro.

Many of the early disciples thought that Christ was going to set up His kingdom at that time, but He instructed them to pray “Thy kingdom come.” (Matt. 6:10.)

In other words, this restoration of the Gospel with its true principles, lost ordinances, and necessary priesthood authority to establish the Church of Jesus Christ and the Kingdom of God, must come from the Lord Himself and those who last held these respective keys and missions. Its purpose will be to gather out the various branches of Israel and the honest-in-heart of all nations during the last generation, and prepare them for their coming King, “the Prince of Princes,” Jesus the Christ, the Eldest son and the only begotten in the flesh of the senior King, God the Father.

During the great Millennial reign of one thousand years the Son of God will be here in person as King of Kings. Satan, with all his deceiving powers, will be bound (Rev. 20th and 22nd chapters) and death with its grave will be no more. A great and general resurrection of the righteous will mark the beginning of that reign, associated with the Lord’s second coming. The earth will receive its Paradisiacal degree of glory, the wicked will all be destroyed, and the resurrection of the righteous will take place. This glorious and righteous

reign will give every honest soul (who has not previously had the chance) an opportunity to accept the Gospel and obey all the ordinances in their true form, the better to prepare himself for that Celestial degree of glory which will be ushered in at the end of earth's temporal duration of 7000 years. (D. C. 77:7; Rev. 18th to 22nd chapters; D. C. 43:26-35; D. C. 63:32-37; Jude 1st chapter.)

The restoration of this Gospel of Jesus Christ is to be sent unto all branches of the House of Israel. We will now consider this work among the Ten Lost Tribes.

CHAPTER IV

THE RETURN OF THE TEN LOST TRIBES

ON March 27, 1836, at Kirtland, Ohio, the Latter Day Saints, in obedience to a commandment of the Lord, dedicated their first Temple. (D. C. 109.) It was there they and their prophet received, on April 3, 1836, many precious and important visitations from heavenly beings. Certain ancient prophets appeared and delivered to Joseph Smith important Keys and Priesthood authority necessary in the organization and establishment of the Church and Kingdom of God on earth in greater fulness, never again to be destroyed. That portion pertaining to the gathering of Israel, Joseph recorded as follows:

"After this vision closed, the heavens were again open unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes **from the land of the north.**" D. C. 110:11.

Jeremiah refers to this final gathering:

14. "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; 15. But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Jer. 16:14-21; 31:7-9.

The Christ, while laboring among the American In-

dians in A. D. 33-34, referred to the Ten Lost Tribes on two occasions, as follows:

"Now I go unto the Father, and also to shew myself unto the lost tribes of Israel, for they are not lost unto the Father, for He knoweth whither He hath taken them." III Nephi 17:4.

1. "And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jesusalem; neither in any parts of that land around about, whither I have been to minister. 3. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them." III Nephi 16:1-5. (D. C. 133:21-34; Jer. 16:14, 15; III Nephi 15:11-24.)

It appears that the coming of the Ten Lost Tribes is to be a blessing unto all Israel, but a curse to that portion of the Gentiles who refuse to accept the Restored Gospel and are found living in sin near the last hour of the closing day. The Lord has decreed that the Saints shall inherit the earth. (Dan. 7:7-18; Jude 1:14-15; Rom. 1:7.) The decrees of Heaven have set aside certain countries for Israel's inheritances during the closing years of this world's temporal existence. Wave after wave of destruction will sweep the wicked off until there is nothing left of them. (D. C. 105:14, 15; Mal. 4:1-3.)

I quote the Prophet Joseph Smith: "Take away the Book of Mormon and the Revelations, and where is our religion? We have none; for without Zion and a place

of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turned to blood, and the stars fall from heaven, and the earth reel to and fro.

"Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out His Saints from the Gentiles; and then comes desolation and destruction, and none can escape except the pure in heart who are gathered." C. H., vol. 2, p. 52; (D. C. 45:62-75).

The Latter Day Saints, now numbering some 750,000, are organizing, gathering, and preparing themselves for the coming of the Lord and the fulness of His Kingdom. Both Zion of Missouri and Jerusalem of Palestine are to be the center gathering places. Joseph Smith says:

"The tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, * * * and then they" (the believing Gentiles and House of Joseph) "will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem." C. H. vol. I, p. 315; Joel 2:32; Isa. 26:20, 21; Ezek. 34th chapter.)

He also gives us:

"Pestilence, hail, famine, and earthquakes will sweep the wicked of THIS GENERATION from off the face of the land, to open and prepare the way for the return of the Lost Tribes of Israel from the north country. The

people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, 'Fear God, and give glory to Him, for the hour of His judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living" (Jan. 4, 1833) "upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled." C. H. vol. I, pp. 315-16, J. S. T., p. 39.

In July, 1831, Joseph Smith received a revelation wherein Independence, Missouri, was named as the center of Zion, the place of refuge during the coming days of tribulation. (D. C. 45:66-71.) The New Jerusalem and the greatest Sanctuary, or Temple, are to be built there within the generation beginning in 1830 (possibly 1820). Therefore, we can see how close we are to the end. (D. C. Sec. 42, 45, 57, 84, 85 and 116; Matt. 24:32-35 of Inspired Translation by Joseph Smith; Bk. Mormon, Ether 13:1-8; III Nephi 21:22-24.) Adam, according to Daniel and Joseph Smith, is to return to this place just prior to the coming of Christ.

All men, through Adam, are to surrender their Stewardship unto the Christ at His Second Coming, as King

of kings. He in turn is to re-organize His kingdom and make all things new for His Millennial reign. Many have been called and appointed to act and preside in His name; but few of them (we are told) are to be honored with a reappointment in that new Kingdom. (D. C. 121:34-40; Matt. 24:45-51; Isa. 28:1-22.) Joseph Smith also tells us:

"Daniel, in his seventh chapter" (verse 14), "speaks of the Ancient of Days; he means the oldest man, our father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him" (Adam) "glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys to the universe, but retains his standing as head of the human family. * * * The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him." C. H. vol. 3, pp. 386, 387.

"This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation." C. H. vol. 4, p. 209. Now

Daniel confirms the above statements of Joseph Smith as follows:

9. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his" (The Ancient of days) "throne was like the fiery flame, and his wheels as burning fire.

13. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him" (the Ancient of days) "near before him.

14. "And there was given him" (the Ancient of days) "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:9, 13, 14.

Our recorded revelations and various visions now being received in our Holy Temples all point to the near approach of the Days of Tribulations, the return of the Ten Lost Tribes, and the coming of the Christ.

Isaiah speaks of the Lord's sanctified ones (which I understand are the Ten Tribes) coming from the extreme north, from the end of Heaven to battle the wicked nations:

"The burden of Babylon, which Isaiah, the son of Amos, did see. * * * I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a

*Jehovah-the Great-Michael-Adams
Christ & Elder Brother.(NOT our
Elder Brother-Jesus Christ-Michael
Adam-God's 1st Born Spirit Son.)*

tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle.

"They come from a far country, **from the end of heaven**, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; **THEIR FACES SHALL BE AS FLAMES.**

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

13:1-12; Joel 2:1-16; 3:9-16.

Joseph Smith says:

"And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation;

pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country." C. H. vol. I, p. 315 (Given Jan. 4, 1833).

The prophet Jeremiah also speaks of this mighty destroyer that is to come from the north:

"Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the princes; and the priest shall be astonished, and the prophets shall wonder." 4:6-9.

The exact location of the Ten Lost Tribes is not known. However, they exist somewhere in the Land of the North. The past and future of these people is one of the Wonderlands of the Bible and Book of Mormon. Jeremiah tells us:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring

them again into their land that I gave unto their fathers." Jer. 16:14, 15 ("Outlines of Eccl. History," Roberts, p. 370; D. C. 133:25-33).

In B. C. 975, at the death of Solomon, ten of the twelve tribes of Israel revolted against Juda and a part of the tribe of Benjamin. They established a kingdom of Israel at Shechem, but fifty years afterward it was removed to Samaria. They then drifted into wickedness and the Lord gave them over to the Assyrian king, Shalmaneser, as captives in about B. C. 721. This war and judgment, together with the recollection of the day when the Israelites were in bondage under the Egyptians, brought them to their senses. They therefore prayed for a land "where never man dwelt" that they might serve their God in peace and liberty. They organized themselves and crossed the river Euphrates at the narrow passage into safety from the Medes and Persians and then set their faces toward the polar star. The Lord blessed them along the way, and, according to Esdras, the spring flood waters were held back (Reynolds' "Are We of Israel?" pp. 26,27).

As the Ten Tribes traveled northward, they left behind various monuments and tombs, all bearing the Israelite characteristics. Many travelers have since trailed these people by these monuments. Dr. Clark states that he found some ninety within one view near the Kuban River.

The trail of Israel's blood has been traced to the Northern countries of Europe and the British Isles through the weak or discouraged members who fell out as

the main body pressed on into the unknown North regions. This explains why the Restored Gospel has obtained so many converts from those countries. The blood of Israel knows the sound of their Master's voice; and He is still calling. I quote the following from a tract "Are We of Israel?" by George Reynolds:

"We have been informed that certain ancient Scandinavian legends entirely agree with our theory. We understand that these legends state that the Ten Tribes, in their journey northward, erected at various points, on prominent mountain heights and such like, monuments or heaps of stones, so that if they determined to return they might have some guides on the road back to the Euphrates. These same traditions state that colonies of the very young and infirm, as well as the wayward and rebellious, were left by the wayside, and from these colonies the fathers of the Norsemen sprang" (p. 33).

The forefathers of the American Indians were informed by the Christ that the Ten Tribes were keeping a record, similar to theirs, the Book of Mormon, and that they would bring it with them when they returned. (II Nephi 29:12-14; III Nephi 21:20-29.)

While Joseph Smith was speaking along these subjects in 1831 our church historian tells us that "the spirit of the Lord fell upon Joseph in an unusual manner when he prophesied that John the Revelator was then among the Ten Tribes of Israel, who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers." C. H. vol. I, p. 176.

The fact that they are in an unknown and unreach-able land, requires a vision to reveal their whereabouts. This explains why the visions were given to the prophets Esdras and Joseph Smith. The book of Esdras is found in our large full Bibles. B. H. Roberts, in his "Ecclesiastical History" (pp. 364, 5), lays much stress on Esdras' vision. The reader will note that it refers to their new home as well as their return in the latter days. I quote this marvelous vision in part:

"And whereas thou sawest that He gathered another peaceable people unto Him. THOSE," said the angel sent to interpret the vision, "are the ten tribes which were carried away captives out of their own land in the time of Oseas (Hosea) the king, whom Shalmaneser, the king of the Assyrians, took captive, and crossed them beyond the river; so were they brought into another land. But they took this counsel to themselves, that they would leave the multitude of the heathen, and go forth unto a further country where never man dwelt, that they there might keep their statutes, which they never kept in their own land. And they entered in at the narrow passage of the River Euphrates. For the Most High then showed them signs, and stayed the springs of the flood till they were passed over. For through the country there was great journey, even of a year and a half, and the same region is called Arsareth (or Ararath). Then dwelt they there UNTIL THE LATTER TIME, and when they come forth AGAIN, the Most High shall hold still the springs of the river AGAIN, that they may go through; there-

fore sawest thou the multitude peaceable." II Esdras XIII (Compare with Isaiah 11:15, 16).

"Away in yonder North countries" (according to the late Apostle Orson Pratt), "where, I do not know, but away in those regions are ten tribes of the house of Israel. * * * Jeremiah tells us where they will go; he tells us there is to be a place called Zion established before these tribes come out of the North countries, and when they come with a great company, the blind and the lame with them, and the Lord God leads them with supplication and with tears and with prayers, bringing them forth from those dreary, desolate, cold arctic regions; when that day shall come, there shall be a **Zion prepared** to receive these ten tribes, before they finally go back to Palestine." Journal of Discourses, vol. 18, pp. 22, 23. (D. C. 101:1-24.)

I now quote in part from a revelation given to Joseph Smith covering some striking points: "And He shall utter His voice out of Zion, and He shall speak from Jerusalem, * * * the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; He shall command the great deep, and it shall be driven back **into the North countries**, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Savior, shall stand in the midst of His people, and shall reign over all flesh. And they who are in the North countries shall come in remembrance before the Lord, and their prophets

shall hear His voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. * * * And the boundaries of the everlasting hills shall tremble at their presence." D. C. 133:21-31. (Gen. 10:25.)

It is claimed by a few that several Elders once asked Joseph Smith where the Ten Lost Tribes were located. It is also claimed that he drew three circles tangent to each other and having a common axis on the same angle as that of our two poles. Pointing to the center circle, Joseph remarked "This is where we reside." The bottom or southern planet he stated would be revealed to us later. He then pointed to the top circle, or planet, stating "Here is the location of the Ten Tribes." For full details of this story see book written by Matthew W. Dalton, a student in astronomy, on the Ten Lost Tribes, which gives a copy of the original diagram and sworn testimonies. The said Dalton claimed to be personally acquainted with Philo Dibble, of Springville, Utah, who claimed to have received the original drawing. (Deseret News Book Store, Salt Lake City.) (C. H. vol. I, p. 431; this Philo Dibble was once most marvelously and instantly healed from a deadly bullet wound under the hand of Joseph Smith.)

This same thought of a separate planet is expressed in a song written by Eliza R. Snow, wife of Joseph Smith and author of the famous Mormon hymn, "O My Father." I quote the song in part (No. 386, verse 5):

"And when the Lord saw fit
The Ten Lost Tribes to hide away,
Thou, earth, was severed to provide
The orb on which they stay."

On Separate Planet - says B.Y. "Wilford Woodruff," Pg. 448.

The prophet Nephi tells us that they will have a record of their past history and will bring it with them when they return. (II Nephi 29:12, 13.)

Now if Joseph Smith did make the statement regarding the three planets being formerly connected (but now separated), we have authority covering the only solution that appears to answer all questions, and many mysteries are made clear. First, when the earth was flooded in the days of Noah, we read * * * "were all the fountains of the great deep broken up, and the windows of heaven were opened." (Gen. 7:11.) Now it is plain that the windows stand for the rain, but since the highest mountains were covered with fifteen cubits of water or more (Gen. 7:17-23) it would be useless to draw water from one part of the ocean to another location. Furthermore, there is not enough water on this planet to cover the mainland; but when we consider "the fountains of the great deep" as the oceans of this northern planet forced down to this planet, then our questions are answered. Furthermore, this movement would force the great ice glaciers to the south and the warm climate would melt them.

This is exactly what science tells us took place. In various states can be found beds of arctic shells and bones that were brought down during the Glacier Age.

Scientists have trailed these glaciers in many places. Yosemite Valley and solid rock canyons, with its great Basket Dome, a mountain of solid rock, ground down on top by an iceberg or glacier, are examples of note. After the water has served its purpose we read where "God made a wind to pass over the earth, and the waters asswaged." (Gen. 8:1.) Without this northern planet to receive this excess water the wind would have simply caused a great wall of water to stand at the windward end, only to return when the wind died away. Furthermore, why the wind unless this northern planet existed? If the water came from the ocean bed, gravity would have returned it without the wind. We now can see the folly of certain men who have held up this flood story as a Moses' lie. If Dibble's statement is true, it all now becomes a simple truth as well as a God's masterpiece. At least, it gives us one feasible scheme. These attached planets may now be separated, but will return. Furthermore, it will provide a place for the oceans and seas when Christ drives them "back into the north countries," as above quoted.

We now turn a few pages of that Great Book and read where Enoch and his whole city were taken up by the Lord, and Zion was no more. (Gen. 5: 22-24; "Pearl of Great Price," Bk. Moses, 7th chap.) Now comes the question—Where did He take them? We turn a few more pages and read where Paul says that the human family is to be divided into three separate kingdoms of glory at the end of the world. They are called the Celestial, Terrestrial, and Telestial glories, and are separ-

ated so that those who inherit the lower cannot visit the higher; they are to differ in exaltation as the sun, moon and stars differ in brightness. (I Cor. 15:40-44.)

Many of the prophets have informed us that the Saints are to inherit this earth; therefore, this earth will receive the Celestial degree of glory at the end of the world. It is to be burnt with fire and made pure,—free from the results of sin. Joseph Smith was shown the details in a vision of these three glories, which I shall briefly state in part: The Celestial glory will be for those who receive the testimony of Jesus Christ and are baptized after the manner of His burial, who keep His commandments and receive the Holy Ghost through the laying on of hands by those who are ordained and sealed unto this power, who overcome all things through faith and become just and true. These are to dwell in the presence of the Father and the Son forever.

The Terrestrial world will be for those “who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards receive it.” “These are they who are honorable men of the earth, who were blinded by the craftiness of men.” “These are they who receive of the presence of the Son, but not of the fulness of the Father.” “THESE ARE THEY WHO ARE NOT VALIANT IN THE TESTIMONY OF JESUS; wherefore they obtain not the crown over the kingdom of our God.”

The last or Telestial glory will be for those “who re-

ceive not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished His work." These are they who will not enter the presence of the Father or the Son, but will be visited by the Holy Ghost and ministering Angels from the other two glories. (D. C. 76 section.)

We have now discovered that three worlds will be required hereafter to care for the three degrees of glory; that this earth is to be turned into the Celestial glory, that the Ten Lost Tribes are on this northern sphere, that Enoch and his City were taken somewhere. Friends, is it not reasonable to conclude that Enoch and his City might have been placed on this southern sphere and that these three spheres will, at the end of the world's 7000 years of temporal existence, be turned into the three degrees of glory?

Leaving these lesser details with the Lord to be fulfilled as He will, we have enough to be able to appreciate that He has planned a degree of glory fitting to our various faiths and works. Last of all come the Sons of Perdition.

"Thus saith the Lord, concerning **all those** who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power —They are they who are the sons of perdition, of whom I say that it had been better for them never to have

been born; For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; Concerning whom I have said there is no forgiveness in this world nor in the world to come.

"Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, And the only ones on whom the second death shall have any power; Yea, verily, THE ONLY ONES who shall not be redeemed in the due time of the Lord, after the suffering of his wrath." D. C. 76:31-38. (D. C. 88:98-102; Heb. 6:4-6; 10:26, 27.)

These four major divisions cover the future destinies of man: hence, the golden opportunities lying at our doors. From all this we gather that our individual future destiny depends upon our purity, interest and loyalty to the Gospel of Christ.

We now divert our attention to the gathering of another branch of the House of Israel.

ROBERT WAYNE EABY

2-1

GEORGE EDWARD MAYCOCK

CHAPTER V

THE AMERICAN INDIAN—WHO IS HE?

ON September 21, 1823, the angel Moroni, the son of Mormon, revealed to Joseph Smith the location of the plates of the Book of Mormon. These plates proved to be a religious record covering the Laws of God as given to the fore-fathers of the American Indians, for the American Indians are of Israel of the tribe of Joseph through his sons Ephraim and Manasseh (Gen. 49:22-26). They also contained a full record of the visitation of the Savior to them in A. D. 33, His everlasting Gospel, and the establishment of His Church amongst them. Reference to His visit to America was made by the Christ to His apostles at Jerusalem just prior to His ascension, as follows:

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” John 10:15, 16.

While visiting these people here in America in A. D. 33 He gave utterance to the following:

“And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath

the Father given me commandment that I should tell it unto your brethren at Jerusalem." III Nephi 15:11-14. He also tells us that it was unbelief and wickedness that prevented Him from revealing these things to Judah.

This history, the Book of Mormon, was written between B. C. 600 and A. D. 420, being a thousand and twenty years of history of a portion of the house of Israel. It leads up to their fall and curse and contains their future blessings. This Book is "the Stick of Joseph" or record of the descendants of Ephraim, of the tribe of Joseph, as referred to by Ezekiel that would come forth in the Latter days and be used hand in hand with the Stick of Judah (the Bible) by the Lord to confirm His works, law, and will unto man. I quote the record:

15. "The word of the Lord came again unto me, saying, 16. Moreover, thou son of man, take thee one stick" (book) "and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; 17. And join them one to another into one stick; and they shall become one in my hand. 18. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19. Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph" (the Book of Mormon), "which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah" (the Bible), "and make them one stick, and they shall be one in my hand." Ezek. 37:15-28.

The Lord, looking ahead, could see the Gentiles rejecting His Words. He therefore reasons with them as follows:

3. "And because my words" (the Book of Mormon) "shall hiss forth, many of the Gentiles shall say, A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

4. "But thus saith the Lord God; O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? * * *

5. "O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord hath not forgotten my people.

6. "Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

7. "Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, * * *

8. "Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run to-

gether, the testimony of the two nations shall run together also.

9. " * * * And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.

14. "And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed for ever." II Nephi 29:3-14.

Isaiah prophesied that a portion of the House of Israel would be brought down low and their record would at a later date come forth out of the ground. This ancient history of the American Indian and his present fallen condition is a perfect fulfilment of Isaiah's prophecy; I quote:

"Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isa. 29:4. (The plates of the Book of Mormon were buried in a cement box in a hillside near Manchester, Ontario County, New York.)

John, the apostle, also saw in vision the coming forth of this Book of Mormon in the latter days; he says:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea." Rev. 14:6-7.

The angel seen by John was the prophet Moroni, the son of Mormon, the prophet. Now after Moroni had received, from his father, writings from their previous prophets, he personally wrote the last part of the Book of Mormon plates and then buried all of them in A. D. 420, to come forth in the latter days. They being in his care, God sent him from the Spirit World on the night of September 21, 1823, to reveal their hiding place to the boy, Joseph Smith. The next morning Joseph met this same Angel at the place now known as "Mormon Hill" and saw the plates. They were finally delivered to him on September 22, 1827; I quote in part Joseph's own story:

"Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days." (C. H. vol. I.)

This story of restoring the Everlasting Gospel becomes plainer when we consider the fact that the Book of Matthew is a record of a portion of the Gospel of Jesus

Christ, and that "Jesus Christ is the same yesterday, and today, and forever," therefore making it the Everlasting Gospel. Hence any record that gives in detail the Plan of Salvation and Spiritual instructions through the Lord or His servants, who spoke under the influence of the Holy Ghost, is a record of the Everlasting Gospel. Now the Book of Mormon is indeed such a record in all its details, its being translated only once, and that by the inspired prophet Joseph Smith, makes it both plain and valuable. However, this is only one-half of the story, for it took **men divinely called and clothed with Priesthood authority** to officiate in the Gospel ordinances during the days when the Bible and the Book of Mormon were in their making. Likewise in these, the Latter Days, the Lord has not only restored a record that contained this Everlasting Gospel in terms that a child can understand, but He has restored His Priesthood authority to go with it. The two are required to establish the Church of Jesus Christ.

One of the principal teachings of Joseph Smith and the Church since 1820 has been in the form of a warning to all nations to prepare for the end of this dispensation—the second coming of the Christ. Two thousand missionaries are continuously kept in the field. As an outward sign of remembrance of the coming of this Angel Moroni to Joseph Smith, the Church has placed a large and beautiful bronze image or likeness of this Angel on the top of the Salt Lake Temple.

Jacob, just before his death, prophesied that the descendants of Joseph would cross over the ocean (or the wall that Columbus' men were afraid they would fall

over) and inherit the everlasting hills (the Rocky and Andes mountains that extend from pole to pole). I quote, in part, the blessing:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 26. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. 49:22, 26 (See Gen. 48:1-22).

During the actual fulfilment of the above prophecy, which began in the calling of the Prophet Lehi, his four sons, their families, who were of the tribe of Joseph (I Nephi 5:14), and the family of Ishmael and Zoram from Jerusalem to America in B. C. 600, hatred developed between the four sons.

This ill feeling was the result of jealousy. Lehi and his third and fourth sons, Sam and Nephi, were spiritually minded, unlike the two older sons. The Lord therefore honored these three by appointing them His leaders. He revealed unto them how to use a compass and build a ship (I Nephi, 18th chapter) for their voyage to a promised land. After reaching their promised land which proved to be this country of North and South America, this hatred of the two elder brothers against the two younger brothers went from families to tribes, and then to nations, as they multiplied. The descendants of the eldest son, Laman, were called Lamanites, and those of Nephi were called Nephites. All others allied themselves with these two divisions. Finally, in the course

of a thousand years, after many wars and persecutions, came the war of extermination which destroyed all the Nephites and those who fought with them. As judgment from heaven against wickedness, unbelief, and idolatry among the Lamanites, came a second curse, more severe than their former one, which increased the darkness of their skin as previously received under the former curse. Furthermore, they were no more to build cities and temples but were to become a wild and roaming people (II Nephi 5:20-24; Mormon 5:1-20). Now this was the condition that Columbus found them in.

Let us now briefly analyze the findings of a few historians and travelers regarding this ancient Israelite civilization of America. Baldwin tells us the origin of America's civilization began in Peru. He also tells us: "It was originated by a people led by FOUR BROTHERS, who settled in the valley of Cuzco, and developed civilization there in a very human way. The YOUNGEST OF THESE BROTHERS ASSUMED SUPREME AUTHORITY and became the first of a long line of sovereigns" (Deseret Weekly News, vol. 29, p. 262). This coincides very closely with the description given in the Book of Mormon regarding Lehi's landing place, and is identical with this recorded historical event.

Bancroft tells us:

"All writers agree, in giving to the nations of America a remote antiquity" (vol. I, p. 21). He also tells us in the same volume, covering "Native Races" under "Origin of Indians": "Lord Kingsborough proves conclusively that these same American Indians were Jews." (This con-

clusion was reached after comparing a hundred various religions and native customs.) (Vol. I, pp. 18, 19.)

Lord Kingsborough's testimony is truly in harmony with a revelation given to Joseph Smith regarding the publication of the Book of Mormon. I briefly quote:

"The Book of Mormon, which contains the truth and the Word of God; Which is my word to the Gentiles, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the Gospel, and look not for a Messiah to come who has already come." D. C. 19:26, 27.

In Volume IV, "Native Races," Bancroft also states that the American ancient ruins were possibly standing at the beginning of the third century of the Christian era (pp. 284-5). He also quotes from Norman's Rambles (in Yuc. pp. 177-8) the following:

"Evidently the city of Chi Chen was an antiquity when the foundations of the Parthenon at Athens and the Cloaca Maxima at Rome, were being laid. The ruins of Yucatan belong to the remotest antiquity. Their age is not to be measured by hundreds, but by thousands, of years." (See Bureau of American Ethnology, Bulletins Nos. 28 and 60, p. 52 of the latter, for confirmation.)

Various records bring unimpeachable evidence that the American Indian had many principles and traditions of the original Gospel of Christ, which were destroyed by the Spanish generals and priests at the time of the Spanish conquest. This was the same power and influence that crushed the Christians in Europe and Asia. Bancroft says:

"The Spaniards forced the Mayas to accept a new faith, utterly crushed out their ancient spirit by a long course of oppressions" (vol. IV, p. 281).

The unfavorable conditions of the Indians have been brought about by their wickedness which was foretold by prophecy in their own record, the Book of Mormon. The Latter Day Saints are rejoicing over the scientific proofs of truth of the Book of Mormon, for, at the time the plates were translated by the gift and power of God, there was nothing from a worldly viewpoint to vouch for their authenticity. Today hundreds of volumes have been written and are amazingly increasing by scientific researchers, disclosing their marvelous discoveries of this ancient civilization. Whole cities have been located by the general description given in this record. Buildings of approximately eight hundred rooms have been found. These ruins also corroborate this record that cement was used in many places by these people over nineteen hundred years ago. (Helaman 3:6-7. See Baldwin on "Ancient America," p. 124.)

In recent years a Masonic emblem, the square and compass, or at least that which has a perfect striking likeness, carved in a shell, was taken out of the ancient ruins of Casa Grande, Arizona; which is said by some, including Dean Bryon Cummings, of the University of Arizona, to be from one to two thousand years old.

It has long been conceded that Montezuma, the famous Aztec emperor of Mexico in A. D. 1500, was a Mason. Today many Masonic emblems have been taken out of various American ruins. Now comes the question,

Where did they get Masonry? We are told that the building of Solomon's Temple gave birth to Masonry for it was here that men, under the leadership of a prophet of God, mastered the science of organization, harmony, brotherly love, meeting their fellowmen on the square and level, to live within their own bounds—the circle of their compass, and to walk uprightly by the plumb before their God whom they were schooled to reverence. These are some of the things that are cherished within the hearts of Masons. They have weathered the storm of persecution throughout the Dark Ages. Civilizations, kingdoms, and creeds have had their rise and fall, but Masonry has outlived them all.

The Bible, combined with history, tells us that the tribes of Israel dedicated this temple in approximately B. C. 1000. Now the Book of Mormon tells us that the families who came over to America from Jerusalem, during the reign of King Zedekiah, with the prophet Lehi in B. C. 600 were of the tribe of Joseph and that they brought over to this country the Law of Moses and certain records of Israel, to which we can safely add Masonry.

These facts also explain the origin of the many traditions as found in various old Indian records that many years ago the Son of a white God came to this country; that He was a High-Priest and came from the far East; that a great deluge once destroyed all men except one family who were friends of the great God ("North Amer. of Antiq." p. 268).

The visitation of the Savior to America, as described

in the Book of Mormon and partly confirmed by a statement from Christ (John 10:16), is also verified from many Mexican and Indian most ancient records. From President John Taylor we have the following:

"The story of the life of the Mexican divinity, Quetzalcoatl, closely resembles that of the Savior; so closely, indeed, that we can come to no other conclusion than that Quetzalcoatl and Christ are the same being. But the history of the former has been handed down to us through an impure Lamanitish source, which has sadly disfigured and perverted the original incidents and teachings of the Savior's life and ministry. Regarding this god, Humboldt writes, 'How truly surprising is it to find that the Mexicans, who seem to have been unacquainted with the doctrine of the migration of the soul and the Metempsychosis should have believed in the incarnation of the only Son of the supreme God, Tomacateuctli. For Mexican mythology, speaking of no other Son of God except Quetzalcoatl, who was born of Chimelman, **the virgin** of Tula (without man), by His breath alone, by which may be signified His word or will, when it was announced to Chimelman, by the celestial messenger whom He despatched to inform her that she should conceive a son, it must be presumed this was Quetzalcoatl, who was the only son. Other authors might be adduced to show that the Mexicans believe that this Quetzalcoatl was both God and man; that He had, previously to His incarnation, existed from eternity, and that He had been the **Creator both of the world and man**; and that He had descended to reform the world by endurance, and being

King of Tula, was crucified for the sins of mankind, etc., as is plainly declared in the tradition of Yucatan, and mysteriously represented in the Mexican paintings'" (Pres. John Taylor, "Mediation and Atonement" p. 201, also note 5).

Lord Kingsborough speaks of a painting of Quetzalcoatl, "in the attitude of a person crucified." He also tells us: "The seventy-third plate of the Borgian MS. is the most remarkable of all, for Quetzalcoatl is not only represented there as crucified upon a cross of Greek form, but his burial and descent into hell are also depicted in a very curious manner" (Lord Kingsborough "Antiquities of Mexico").

The descent into hell no doubt alludes to His going to the world of spirits (called Paradise) to preach the Gospel during the three days His body lay in the tomb (Lk. 23:39-43; I Peter 3:18-20; and 4: 5, 6).

Our Encyclopedia Britannica tells us: "A Spanish adventurer destroyed the picture records which were found in the pueblo of Montezuma" (vol. VI, p. 306, "Chronology").

Professor Short, quoting from Clavigero, says:

"The Chiapanese have been the first peoples of the New World, if we give credit to their traditions. They say that Votan, the grandson of that respectable old man who built the great ark to save himself and family from the deluge, and one of those who undertook the building of that lofty edifice, which was to reach up to heaven, went by express command of the Lord to people that land. They say also that the first people came from

the quarter of the north, and that when they arrived at Soconusco, they separated, some going to inhabit the country of Nicaragua, and others remaining at Chiapas" (John T. Short, "North Americans of Antiquity," p. 204, Harper Bros., New York, 2nd ed., 1888). (See also "Contributor," Salt Lake City, vol. II, p. 259.)

"It is found in the histories of the Toltecs that this age and first world, as they call it, lasted 1,716 years; that men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without the exception of anything, and the highest mountains, were covered up and submerged in water **fifteen cubits** (caxtolmolatli); and here they added other fables of how men came to multiply from the few who escaped from this destruction in a 'toptlipetlocali;' that this word nearly signifies a close chest; and how, after men had multiplied, they erected a very high 'zacuali,' which is to-day a tower of great height, in order to take refuge in it should the second world (age) be destroyed. Presently their languages were confused, and, not being able to understand each other, they went to different parts of the earth." "Ixtlilxochitl Relaciones," in Lord Kingsborough's "Mexican Antiquities," vol. viii, p. 25; also vol. IX, p. 321, vol. 6, p. 407.

"The most important among the American traditions are the Mexican, for they appear to have been definitely fixed by symbolic and mnemonic paintings before any contact with Europeans. According to these documents, the Noah of the Mexican cataclysm was Coxcox, called by certain people Teocipactli or Tezpi. He had saved

himself, together with his wife Xochiquetzal, in a bark, or, according to other traditions, on a raft made of cypress-wood (*Cypressus disticha*). Paintings retracing the deluge of Coxcox have been discovered among the Aztecs, Miztecs, Zapotecs, Tlascaltecs, and Mechoacanese. The tradition of the last is still more strikingly in conformity with the story as we have it in Genesis, and from Chaldean sources. It tells how Tezpi embarked in a spacious vessel with his wife, his children, and several animals, and grain, whose preservation was essential to the subsistence of the human race. When the great god Tezcatlipoca decreed that the waters should retire, Tezpi sent a vulture from the bark. The bird, feeding on the carcases with which the earth was laden, did not return. Tezpi sent out other birds, of which the humming bird only came back, with a leafy branch in its beak. Then Tezpi seeing that the country began to vegetate, left his bark on the mountain of Colhuacan" (Donnelly's "Atlantis," p. 99).

Ixtlilxochitl, a Mexican author, fixes the date of the first peopling of America about B. C. 2000. This closely coincides with the Book of Mormon for the reason that the flood took place about B. C. 2344, then in the course of time, after their numbers had increased, followed the building of the Tower of Babel, the confusion of tongues and finally the scattering of the people, some of them, according to the Book of Mormon, being led by the Prophet Jared to America ("Contributor," vol. II, p 227). Moses Thatcher tells us:

Referring to the quotations from Ixtlilxochitl, seven-

teen hundred and sixteen years are said to have elapsed from the creation to the flood. Moses places it sixteen hundred and fifty-six, a difference of only 60 years. They agree exactly as to the number of cubits, fifteen, which the waters prevailed over the highest mountains. Such a coincidence can lead to but one conclusion, the identity of origin of the two accounts ("Contributor," vol. II, p. 228).

Lowry confirms the above in part: In his "Reply to official inquiries respecting the Aborigines of America," concludes concerning the peopling of the western continent, "that the first settlement was made shortly after the confusion of tongues at the building of the Tower of Babel" (Schoolcraft's Ethnological Researches, vol. III, 1853).

Boturini gives us in a few words, which can be confirmed from many sources, the cold facts regarding the American Indian records; he says:

"There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia, representing the specific years by their characters; and in the Seven Conejos (rabbits) they tell us of the great eclipse that occurred at the death of Christ, our Lord" (Boturini, p. 6).

The descendants of the people who came over to America with the prophet Lehi in B. C. 600 tell us that

they found a written record of a people who had previously come to America in eight ships from the Tower of Babel. This record, which is in the Book of Mormon, written by the prophet Ether, gives a clear and full account of the prophet Jared, his four sons, their families, and a few friends, being led by the Lord to this country from the Tower of Babel, bringing with them seeds and animals. After inhabiting North America for several hundred years they practically exterminated themselves through religious wars. (Ether 13th, 14th, & 15th chapters.) Scores of Indian records and traditions confirm the coming of these people from the Tower of Babel. (See "Book of Mormon Ready References.")

Now these principal events, with scores of others, are corroborated in all their details by many Indian records. It is indeed strange how men can be familiar with the claims of the Book of Mormon and the history of the American Indian without acknowledging the Hand of God. Josephus refers to various peoples, in groups or colonies, leaving the Tower of Babel in ships on account of the confusion of their tongues, that the main lands and islands were again inhabited (bk. 1, chap. 5).

In Licking County, Ohio, several remarkable relics were found between 1860 and 1865. One of them was a stone taken out of a stone box, the box buried in a stratum of fire clay; above this box was a coffin which was also enclosed within fire clay; a clay mound was over the two, and above and over all was a large mound of enormous stones (580 feet in circumference and forty to fifty feet high). On one side of this stone was en-

graved a human figure dressed in a priesthood robe with the name of Moses in Hebrew written at the top. On the other side and one end were the Ten Commandments, in brief form, written in Hebrew. Such relics as these furnish proof of a preponderant nature, that the American Indians are of the House of Israel as set forth in their record, the Book of Mormon (Geo. Reynolds in "Contributor," vol. 17, pp. 233, 4).

From Bradford's research for the origin of the American Indian, I quote in part:

"That they were all of the same origin, branches of the same race, and possessed of similar customs and institutions. That they arrived at a considerable degree of civilization, were associated in large communities and lived in extensive cities. That they possessed the use of many of the metals, such as lead, copper, gold, silver, and probably the art of working in them. That they sculptured in stone and sometimes used that material in the construction of their edifices.

"That they had the knowledge of the arch of receding steps; of the art of pottery, producing urns and utensils formed with taste and constructed upon the principles of chemical composition; and the art of brick-making. That they worked the salt springs and manufactured salt. That they were an agricultural people, living under the influence and protection of regular forms of government. That they possessed a decided system of religion, and a mythology connected with astronomy, which, with its sister science, geometry, was in the hands of the priesthood."

The early Egyptians, we are told, were skilled in the making of pottery, in brick making, embalming, the art of building pyramids, and using receding steps in their construction. Now Moses tells us that the Israelites were brought into slavery under the Egyptians, and that after many years in bondage (approximately 400) as slave workers they were freed and gathered back to Palestine, by the Hand of God, under His leadership. From the Book of Abraham (as found buried with a mummy in the catacombs of Egypt, and which was brought to this country, sold to the Latter Day Saints, and translated by the prophet Joseph Smith) we are told that God revealed many things pertaining to astronomy unto Abraham, including the planet Kolob, the home of God, that requires 1000 years of our time to rotate. Hence the expression, a day with the Lord is a 1000 years with us. (This book is published by the Latter Day Saints under the title "The Pearl of Great Price.") Various Egyptian records, also other ancient historians, Berosus, Nicholaus, of Damascus, and Hecateus, as quoted by Josephus (bk. 1, chap. 7) confirm Abraham's divine knowledge of astronomy, his priesthood and leadership over his household and descendants.

Josephus tells us that Abraham "communicated to them (the Egyptians) arithmetic, and delivered to them the science of astronomy; for before Abram came into Egypt they were unacquainted with those parts of learning" (bk. 1, chap. 8). He also tells us: That the Egyptians forced the Israelites "to build walls for their cities, * * * they set them also to build pyramids, and

by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor" (bk. II, chap. 9). We therefore see that the Israelites, the forefathers of the American Indian, were in possession of the Priesthood and also of every art as mentioned by Bradford and Boturini.

F. A. Ober in his "Travels in Mexico" tells us: "The people who constructed the American monuments, if they did not come directly from Egypt, were at least descendants of others to whom the Egyptians had transmitted their knowledge." Now, this is a perfect description of the direct ancestors of the American Indians.

Such statements as these are better appreciated by those who have traveled among the ancient ruins of America and have witnessed scores of pyramids or temples with their sides constructed along a true North, South, East and West line, just as those in Egypt are in true line with Polaris.

Furthermore, when we compare the ancient writings, pictures and monuments of America with similar monuments and legends of Hebrew and Egyptian histories the connection is positive. They also reveal that the blood of Israel including that of Abraham, was directly associated in the construction of the Egyptian pyramids. Therefore, from God, through Abraham and the Israelites, came the intelligence, the geometrical and astronomical science that are carved in stone on those pyramids which point even to the present signs of the times.

Lord Kingsborough gives us one of the most com-

plete detail records (possibly ever written, excepting the Book of Mormon) covering language, habits, religious beliefs, festivals and customs, methods of keeping time, organizations and mode of living of the American Indian. He concludes his many divisions with a like number of conclusive arguments showing that they were Jews. Having once read this record the Book of Mormon becomes an open book (Kingsborough's "Mex. Ant.," vol. VIII, pp. 279-400).

At Cholula, in Southern Mexico, stands the world's largest known pyramid measuring 177 feet high and 1440 feet square at the base. Next in size and importance come the "Sun," "Moon," and "Quetzalcoatl," located at San Juan Teotihuacan, Mexico. The first named measuring 770 feet square at the base and 214 feet high; the last named after their heavenly white God, who once visited them (as fully described in the Book of Mormon) and promised that He would some day return. This is the same God that the Aztecs worshipped, and is no other than Jesus the Christ. As proof of this, we need only to state that the first thought of the Indians, when they saw Cortez and the Spaniards, was that their long expected white God had returned. Boudinot tells us:

"It is said among their principal or beloved men" (the Indians), "that they have it handed down from their ancestors, that the book" (Bible) "which the white people have was once theirs" (they being descendants of the Jews); "that while they had it they prospered exceedingly."

Colonel James Smith in his Journal, while a prisoner

among the natives, also tells us: "They have a tradition, that in the beginning of this continent the angels, or heavenly inhabitants, as they call them, frequently visited the people and talked with their forefathers, and gave directions how to pray." Now Boudinot confirms all this with various similar traditions, one as follows:

"There is a tradition related by an aged Indian, of the Stockbridge tribe, that their fathers were once in possession of a 'Sacred Book,' which was handed down from generation to generation; and at last **hid in the earth**, since which time they had been under the feet of their enemies. But these oracles were to be restored to them again." This is a true tradition of the Book of Mormon.

Boudinot also states: "Their language, in its roots, idiom and particular construction appears to have the whole genius of the Hebrew."

This same God is also symbolized on the famous "Calendar-stone" now on exhibition in Mexico City. This marvelous carved stone is three feet thick and eleven feet and eight inches in diameter. It classified their days, seasons and lengths of year, giving 360 with five additional days to the year and a further addition to be added every 50th year.

Now on and around these various pyramids or temples and images of their God can be seen the likenesses of serpents and doves carved in stone. On some of them they are combined as a feathered serpent. How beautifully this represents the teachings of Christ who in-

structed His disciples to be as "wise as serpents and harmless as doves."

Their ancient water baptisteries, as one at Ollantaytambo, Peru, called the Bath of the Inca, are still held in reverence by the natives on account of their traditions that holy rites were here once performed. The cross is also found on many of their ruins.

Many of the American temples are constructed of stone and cement. The masonry is of huge stones and the skill on many of them is geometrically perfect, as the one at Mitla, in Southern Mexico.

Squire, the historian, tells us: "All modern masonry, whether executed in Europe or in America, is inferior, when compared with that of the ancient capital of the Incas, and in certain characteristics this architecture recalls that of the Egyptians."

Associated with their massy pyramids, beautiful cities, and large houses several stories in height, many built of cut stones, we also find many forts. Some of them are strategically located and they are all further described in their record, the Book of Mormon.

It was formerly thought that the American Mound Builders were a separate people, but due to recent discoveries a certain archaeologist (connected with the Ohio State Archaeological and Historical Society) asserts: "It was formerly supposed that the Mound Builders were a vanished race of people who preceded the Indians in occupancy of this continent. That notion has been exploded. The builders of the mounds were ancestors of our present-day Indians." (Those who are interested in

these ancient ruins should see "Pictorial Ancient America" by Grant, showing 58 views with description.)

Now comes the Book of Mormon with its authentic story, telling how God led the prophet Lehi, his four sons, Ishmael, Zoram and their families, to America from Jerusalem, on account of the wickedness of the Israelites, or Jews, in B. C. 600. This event occurred 887 years after their slavery in Egypt, or six years after the taking of Jerusalem by Nebuchadnezzar, or twelve years prior to the final destruction of Jerusalem, its Temple, the carrying off of all its golden vessels and the remaining Jews into that seventy-year bondage in Babylon which began in B. C. 606. Under the reign of Nebuchadnezzar, Jerusalem was taken three times. Each time he made terms more severe. The first was in B. C. 606, the second in 599, and the third in 588. I quote from John Marsh's "Ecclesiastical History," page 81:

"In the year 588 B. C. the destruction of Jerusalem, of the temple, and the nation was rendered complete. The remnant of this once happy and flourishing people was carried captive to Babylon, and scattered throughout the East. Their sufferings were without a parallel. Every curse and woe which had been denounced upon them by God through his Prophets, if they forsook him, were strictly and literally fulfilled." Jer. 25:1, 2, 9-12.

I have now cited sufficient Key Facts, which are self-explanatory, in revealing why God led a portion of the House of Israel to America. This act alone represents His efforts to preserve a portion of the House of Israel, for the main body, or trunk of the olive tree, was de-

caying. The fact that the American Indians are Israelites answers all questions as to where they obtained their traditions. The fact that both of America's most ancient prophets had each four sons, Jared, who came from the Tower of Babel, and Lehi from Jerusalem, explains many Indian records and traditions. As these two sets of four sons were the beginning of the two ancient civilizations in America, some of the Indians have confused them with Adam and the garden of Eden, the story of the creating of Eve from Adam's rib taken while he was asleep, the fall of man and the flaming sword which forced him to be a mortal man and not a God. They are partly explained in Genesis as follows:

"And the Lord God said, Behold, the man is become as one of US, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." 3:22-24. (See Gen. 2:18-24.)

Baldwin, in "Ancient America," pages 194, 5, quotes Popul Vuh, the Indian, regarding the creation, which is indeed interesting:

"The world had a beginning. There was a time when it did not exist. Only 'Heaven' existed. * * * Then appeared a vast expanse of water on which divine beings moved in brightness. They said 'earth' and instantly the earth was created. * * * Next came the creation of ani-

mals; * * * Four men were created, and they could reason, speak, and see in such a manner as to know all things at once. They worshipped the creator with thanks for existence, but the Gods, dismayed and scared, breathed clouds on their eyes to limit their vision, and caused them to be men and not gods. Afterwards, while the four men were asleep, the Gods made for them beautiful wives, and from these came all the tribes and families of the earth."

This is a wonderful testimony to the Book of Mormon, the clouds representing Man's mortality. From it we read: "Adam fell that men might be, and men are that they might have joy." Without a record explaining how God led His two ancient prophets, Jared from the Tower of Babel, and Lehi from Jerusalem, as recorded in the Book of Mormon, the world would be at a loss to explain the origin of these marvelous Indian verbal and written traditions covering the creation of the world which are almost verbatim in substance with that of the Bible. This Popul Vuh sacred record is nothing less than the Guatemala Quiche Indian Bible. It was originally written in hieroglyphics. It has since been translated into many languages. (See Bancroft, vol. III; chap. II; Kingsborough's Mex. Ant. vol. VIII., pp. 25-27.)

Alfred Maury says: "It is a very remarkable fact that we find in America traditions of the Deluge coming infinitely nearer to that of the Bible and the Chaldean religion than among any people of the old world." (See "Altantis," p. 99; "Ixtlilxochitl Relaciones" in Kingsbor-

ough's "Mex. Ant.," vol. IX, pp. 321-2 and 459, for confirmation and additional interesting facts.)

Proof has now been presented to show that the Book of Mormon is a reality, a true history of a fallen branch of Israel as foretold in prophecy, and is indeed the voice of God to us. Why not accept it with its blessings? Is not the Book of John just as good as that of Matthew? Likewise the Book of Mormon? Furthermore, if the Book of Mormon has a Divine origin, then Joseph Smith is a prophet of God.

It is wonderful how God has preserved a record of His efforts to lift up His children. At the same time it gives Him an opportunity to judge us all by permitting His enemies to use their agency to destroy His works; and others, who love His ways, He blesses with power to recirculate His Gospel story.

The true sequence and reward will be made known at the Bar of Judgment when He draws that line and eternal Curtain between the righteous and wicked in placing them in their respective degrees of Glory according to their merits.

We have now determined that the American Indians are a branch of the natural blood of Israel, a remnant of the Jews. Let us now consider their future.

CHAPTER VI

"THE FULNESS OF THE GENTILES"

BLESSINGS AND JUDGMENTS

THE American Indian and the Jew have both drunk from that same bitter cup, chastisement by the hand of God for their former wickedness; but according to the Word of God, the end of it has been reached and the hour is here when the tide that has stood against them is to be turned. The Gods of the heavens above and of the earth beneath, their Father and Savior, who blessed and led them in days gone by, are now standing ready to gather them in from the four quarters of the earth. Just one step on their part along the path of faith in accepting the divinity of the Lord Jesus Christ, will win their Gods back to them. The man Moses has long since passed beyond the veil, but his prophecies are beacon lights to Israel this very day. I quote him:

15. "The LORD thy God will raise up unto thee a Prophet" (Jesus Christ) "from the midst of thee, of thy brethren, like unto me" (a law giver); "unto him ye shall harken: 19. And it shall come to pass, that whosoever will not harken unto my words which he" (Jesus Christ) "shall speak in MY NAME, I will require it of him." Deut. 18:15, 19.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind

among all the nations, whither the Lord thy God hath driven thee.

"And shalt return unto the Lord thy God, and shalt obey his voice according TO ALL that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." Deut. 30:1-3. (See verses 4-20.)

The Word of God abounds with unimpeachable proof of Jesus Christ's Divinity. Biblical students, the world over, are testifying that Moses, in the above quotation, refers to the Christ. Jesus was born of the tribe of Juda ("of thy Brethren"), and every utterance made by Him testified that the doctrine He taught came ("in My name") from His Father, our God. Thus the first quotation has been fulfilled; the latter is now well under way.

The will of the Lord is most clear in the Book of Mormon regarding His desire and invitation for His children to return home. He is pleading for them to gather in His name, for He is preparing to come and dwell among them.

Oh Israel, can you not recognize your Master's voice? Act quickly and live, for the Gospel of life is knocking at your door—the Angel of destruction and judgment is also on his way. I quote:

"And after they" (the Jews) "have been scattered, and the Lord God hath scourged them by other nations,

for the space of many generations, yea, even down from generation to generation, UNTIL they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

"And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men." II Nephi 25:16-17. (Luke 13:34, 35.)

For want of space I am forced to use brevity in recounting the Lord's blessings to these people.

In the Latter Days the Gospel has been sent to the Gentiles first. It will soon go to the Jews (I Nephi 13:42), and last, but not least, to the remnants of Jacob (the American Indian). The coming forth of the prophet Joseph Smith beginning with his first vision in 1820, the bringing forth of the Book of Mormon, and the establishing of the Church of Jesus Christ in these, the Latter Days, among the Gentiles, is known as the "coming in" of the Times of the Gentiles. (D. C. 45:28, 29.) "The fulness" of the Times of the Gentiles terminated in 1918. The great World War of 1914-18 was given as a sign to Joseph Smith in a revelation in 1831 as the time when the Lord would cease to work among the Gentiles exclusively; (this period is also called "the

fulness of the Gentiles.”) At that time, He tells us, He would again begin to assist the Jews. The revelation reads:

“And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant” (of Jews) “be scattered among all nations; but they shall be gathered again, but they shall remain UNTIL the times of the Gentiles be fulfilled. And in THAT day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men’s hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.” D. C. 45:24-26.

Is it not true that many ministers of to-day are teaching that Christ is not coming until after the 1000 year Millennial reign?

Paul refers to the future accepting of the Gospel by the Jews:

“24. For if thou” (the Gentiles) “wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree” (in former days): “how much more shall these” (the Jews), “which be the natural branches, be grafted into their own olive tree? 25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL THE FULNESS OF THE GENTILES BE COME IN. 26. And so all Israel shall be saved.” Rom. 11:24-26.

Now well do we remember the last year of that World War, how England took Palestine from the

Turks and turned it over to the Jews. To-day thousands of them have gathered to Palestine and they are prospering; there are thousands of others who are on their final homeward march to the land of their inheritance. God has redeemed their country and is renewing the soil. The Gospel will soon be sent to them. Jerusalem is being rebuilt, and the Word of God is being fulfilled. John tells us that there are also certain prophets to be sent unto them. (Rev. 11th chapter; D. C. 77:15.) After the Jews, come the Remnants of the House of Joseph in reference to the general order of their receiving the Gospel and Priesthood. I quote from a revelation given Joseph Smith:

“That through your administration they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the House of Joseph, of the Gospel of their salvation.” D. C. 90:9-10. (I Nephi 13:42; 15:12-20. II Nephi 30:2-9. D. C. 14:9, 10; 19:26, 27; 133:8-10.)

The following was revealed to the Prophet Joseph Smith, and possibly represents the next great religious movement: “What is to be understood by the two witnesses, in the eleventh chapter of Revelations? They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered,

and build the city of Jerusalem, in the land of their fathers." D. C. 77-15.

The Gentiles who accept this restored Gospel are to be numbered with the blood of Israel, and this country, with Independence, Missouri, as the center of Zion, is to be their final gathering place. I quote from the prophet Nephi, as recorded in the Book of Mormon.

"Hearken, O ye Gentiles, and hear the words of Jesus Christ, the son of the living God, which He hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write saying,

"Turn, all ye Gentiles from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel." III Nephi 30:1, 2.

"But if they (the Gentiles) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, **and be numbered** among this the remnants of Jacob, unto whom I have given this land for their inheritance, and they" (the Gentiles) "shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; And

then shall they assist my people, that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst.” III Nephi 21:22-25.

“Blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them, of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter days shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

“But woe, saith the Father, unto **the unbelieving** of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people who are of the house of Israel, have been cast out from among them, and have been trodden under foot by them;” * * *

“And thus commandeth the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, **and shall reject** the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel **from among them;**”

“And then I will remember my covenant which I have

made unto my people, O house of Israel, and I will bring my gospel unto them; And I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and turn unto me, saith the Father, behold they shall be numbered among my people, O house of Israel; And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

"But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel." III Nephi 16:6-15.

This same judgment is also found in the 20th chapter as follows:

"And I say unto you, That if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, Then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thy enemies

shall be cut off." III Nephi 20:15-17. (Mormon 5:13-24; Ether 2:8-12.)

These same blessings and warnings were revealed unto the prophet Nephi, the son of Lehi, while on his way to America, with the following additions:

2. "And if they harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; * * * 3. And that great pit which hath been digged for them, by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell; yea, that great PIT which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; * * * 6. Therefore, woe be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God; 7. For the time cometh, saith the Lamb of God, That I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other; either to the convincing of them **unto peace and life eternal, OR unto the deliverance of them** to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken." I Nephi 14:2, 3, 6, 7.

Oh America, America! Can it be possible that you have made your final decision? You have until next November to think it over. After that date, others will

think for you—if you fail to act wisely. Your history, this night, June 28, 1928, is nothing less than the Visible Hand Writing of prophecy. Eight hundred and fifty out of eleven hundred favorite Sons and Daughters have this day cast their lot to lead their people toward that great PIT of bondage. Can you not see Lucifer waving his old time glaring banner. On the front side is written over his invisible signature: "Earthly power and worldly pleasure." On the opposite side is also another sign that he is trying to shield from the world. It is written over the visible signature of his opponent—Jesus, the Christ. It reads:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

The great vital question as to whether the Gentiles will repent of their sins and accept His restored Gospel was answered in a revelation given to Joseph Smith as follows:

"And the love of men shall wax cold, and iniquity shall abound; And when the times of the Gentiles is come in a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; BUT THEY RECEIVE IT NOT, for they perceive not the light and they turn their hearts from me because of the precepts of men; And in that generation" (1820) "shall the times of the Gentiles be fulfilled; And there shall be men standing in that generation" (all to be fulfilled within the same generation of 1820) "that shall not

pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land; But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices, curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me." D. C. 45:27-33.

Friends, we all look upon the great destruction that came upon the Jews in A. D. 70 as an event of justice, but do you realize that the Gentiles have in these Latter Days likewise killed the Lord's prophet, Joseph Smith, and, as a whole, have persecuted, laughed at, and rejected His restored Gospel? Now, how can they expect any other judgment than that which you have just read in part? The would-be ministers of the Gospel and laymen have vainly tried from time to time to destroy it. Little do they seem to realize, or care, that the Christ has restored His Gospel and Priesthood and that He is pleading with them to forsake their man-made creeds and accept His plan of salvation. We gather from the Word of prophecy that this call and opportunity to cast our lot with Him will soon be over; then comes the inevitable judgment, the destruction of the wicked and hypocrites, the setting up of the Kingdom of God on earth in its fulness with Christ reigning in person as King of Kings. (D. C. 5:17-22; 63:32-37; 87:1-8; 77:8, 9, 14; 97:18-28; 112:23-26; 133:1-7; 85:6-12; 86:1-7; 101:85-95. Ether 2:8-12; Ezek. 9:1-11; Isa. 4:1-6; 28:1-23; Jer. 23:16-20.

We now come to that part of the restoration of the

Gospel which includes the Lord's Holy Sanctuary, His Temple. The prophet whom the Lord chose to reveal the time of its restoration is such a wonderful character that his greatness should first be considered before we enter into the analysis of the Visions that were shown unto him.

CHAPTER VII

DANIEL—THE PROPHET

DANIEL the prophet, when a boy, approximately eighteen years of age, was carried into Babylon with the Israelites in B. C. 606 as a slave under Nebuchadnezzar, but soon gained high honor with God and the king. Daniel was a man who attracted great love and good will from those who knew him. His writings were almost idolized by the early Saints. His first Vision was given unto him about B. C. 603 and the last one about 534. His approximate age and date of death was 94 in B. C. 530.

The Prophet Ezekiel, who was also carried into the Babylonian slavery at the same time, was given revelations wherein Daniel's wisdom (28:1-10) and his righteousness were referred to (14:12-23). In the latter revelation Noah, Daniel, and Job are twice specifically named by the Lord as being righteous men, that "their righteousness" would save their souls, but not their wicked brethren. In other words He warns the wicked, through Ezekiel, that the exalted righteousness of Noah, Daniel, and Job would save themselves, but would not cover up the ill deeds of their brethren, nor prevent His arm of justice from finding the wicked of their respective generations.

Now comes the question—is it possible for a man to be sufficiently righteous as to cause God to name and

single him out from a world's generation for his righteousness, and, at the same time, be a hypocrite, a deceiver, and a liar? Daniel claimed to be a Prophet of God. He announced and placed in writing many marvelous visions and prophecies (most all are now fulfilled) declaring them to be the language of God as delivered to him. He also served and honored Him with his whole soul. He preferred to step into a den of vicious lions rather than hide his open devotion to his God. Now I quote the Word of the Lord, as given through Moses, in answer to this question: Was Daniel a prophet of God?

"And it shall come to pass, that whosoever will not hearken unto my words which he" (Jesus Christ) "shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods, even that prophet shall die." Deut. 18:19, 20 (Jer. 23:28-32).

From this one quotation we have all proof that God is bitterly against any man who assumes the office of a prophet unlawfully. Hence, if God saw fit to single Daniel out as possessing such rare righteousness, it is self evident that Daniel was not only a righteous man, but one of His most highly favored prophets.

According to Josephus, both Nebuchadnezzar and Darius, the first two World's monarchs, almost worshipped Daniel. They looked upon him as being part divine and they invested him with the management of their kingdoms (bk. X, ch. X and XI, Antiquities).

In the days of the prophet Jeremiah, God warned the Israelites that if they did not cease to serve other gods He would place them in slavery for seventy years under the Chaldeans in Babylon. (Jer. 17:19-27; 25:1-12.)

They ignored His warnings and continued in their sins. When the prophecy was meeting fulfilment then the cry went up: O Lord, have mercy on us; Behold, Nebuchadnezzar and his armies are destroying our gates, our walls, and our temple. He is carrying off our sacred golden vessels and our people into Babylon as slaves. But the patience of the Lord was worn out, and in Babylon did they serve for seventy years, from B. C. 606 to 536. Two years before the close of this period (538) Belshazzar, sitting at a feast with his lords, wives, and concubines, called for the golden vessels that Nebuchadnezzar had brought from the Holy Temple at Jerusalem, to be brought in and filled with wine. Then came the same form of judgment from the same God. (This was also foretold in detail by the Prophet Jeremiah, 25:1-12.) A strange hand was seen writing on the wall. Human flesh shook with fear. The wisdom of the wise men failed to comfort their king. Daniel, the prophet, was called. A gift of gold, royal robes, and the high honor of being made the third ruler in the kingdom, were promised him if he would read the writing. (Dan. 5:1-16.) His noble answer was:

17. "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 26, 'MENE; God hath numbered thy kingdom, and finished

it. TEKEL; Thou art weighed in the balances and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.' Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar, the king of the Chaldeans, slain. And Darius, the Median, took the kingdom." Dan. 5:17, 26-31.

The reign of Darius lasted two years. He was succeeded by Cyrus, the Persian, in B. C. 536. One of the first acts of Cyrus was the issuing of a proclamation giving the Israelites their freedom and the right to go back and build up their temple. Thus ended the seventy-year bondage (B. C. 606-536) and the Word of God was fulfilled. (Ezra 1:1-11).

Of all the ancient prophets that God has called to deliver His will and commandments unto man, Daniel excels them all. Why? Because the greatest events of the world's history were given unto him. In kindness, humility, open sincerity, and personality he has no parallel; in his writings he is most clear; never tiring but ever inspiring; therefore they invite the most rigid test of his divine calling. Biblical commentators of the world have acknowledged his writings and the visions as shown unto him to be supreme in construction and most satisfying in fulfilment. Christ refers to Daniel, as "Daniel the prophet." (Matt. 24:15.)

Josephus, the great Jewish priest and historian, tells us:

"It is proper to give an account of what this man" (Daniel) "did; for he was so happy, as to have strange revelations made to him, and those as to one of the **greatest of the prophets**; insomuch that while he was alive, he had the esteem and applause both of kings and of the multitude; and now he is dead he retains a remembrance that will never fail. For the several books that he wrote and left behind him, are still read by us, till this time; and from them we believe that he conversed with God; for he not only prophesied of future events, as did the other prophets; **but he also determined the time of their accomplishments.**"

****"In this same manner Daniel wrote concerning the Roman government, and that our country should be made desolate by them. All these things did this man leave in writing, as God had shewed them to him. Insomuch that such as read his prophecies, and see how they have been fulfilled, may justly wonder at the honor wherewith God honored Daniel." Vol. 1, bk. X., ch. XI.

CHAPTER VIII

THE LORD'S HOLY SANCTUARY

DANIEL INFORMED OF LATTER DAY TEMPLES AND THE DATE OF THEIR RESTORATION

PREVIOUS to the fall of Babylon, Daniel was shown in various visions the continuous history of all the great nations of the earth; the long period of persecution of God's people; the overcoming of His Saints; and the destruction of His Church during the Dark Ages. He was also given that all important **Double Vision** with their dates of fulfilment interlocked. The first visitation covered details of the rise and fall of the Medes and Persians, the Grecian, and the Roman kingdoms.

This vision reveals how the Romans would contend against God's people and their attack against the Christ, the destruction of Jerusalem, her people, and Temple as fulfilled in A. D. 70. Its horrors of fulfilment are described by Josephus (Bk. IV to VI, Wars). It also refers to the fall of Paganism and her successor Catholicism. The latter to be followed by the setting up of the Lord's Holy Sanctuary or Temple on a certain set date in the Latter Days, no more to be thrown down. The date of restoration of this Holy Temple was to be at the end of a certain 2300-year period.

The second visitation, of this double vision, revealed the date for the crucifixion of the true Messiah. The vision places it at seventy weeks of years or 490 years from the beginning of the above 2300-year period. The

fact that this second vision places the 490-year period as part of the 2300-year period, and sets its chronological connection between the two, giving both the same common origin, greatly assists us in connecting up their fulfilment.

I now proceed to analyze two of the most important prophecies that are contained in Holy Writ. They give us THE MASTER'S EXTERNAL KEY TO HIS GOSPEL. Once in possession of their interpretation we are able to identify His personage in former days. They also set His identification seal on His restored Church, Sanctuary, Gospel, and Priesthood of the Latter Days.

With these two all important questions answered in unquestionable language from angels sent direct from the throne of God unto Daniel, His prophet, what more do we need? To know, and be able to identify and prove beyond doubt, the true Christ and His established Church of our own generation is surely the greatest satisfaction that can come to a human soul. Let us first review the connected history pertaining to this Double Vision, then proceed with the first part of the vision—the Latter Day Sanctuary.

History, in obedience to prophecy, tells us that the third world kingdom (the Grecian) was divided into four quarters after the death of Alexander the Great. (Dan. 8:8, 20-22). Alexander became the world's ruler in B. C. 331, and died in 323. Within fifteen years after his death, his kingdom was divided into four quarters among his generals, who became governors and after-

wards kings over Macedonia, Thrace, Syria, and Egypt with their respective surrounding provinces.

The beginning of the fourth world's kingdom (the Roman) was the conquest of Macedonia by Rome in B. C. 168. Rome is referred to in prophecy as the "little horn." This symbol is used in prophecy to cover her entire reign, including the Pagan and Papacy forms of government.

She is called the "little horn" for her beginning was as a small city, but in due time she surpassed all in cruelty, brute strength, and influence during the days of the Empire. Likewise, under the Papacy, first came the Bishop of Rome, then he stood in the place of God and ruled the world. The prophetic language describes her final power as being greater than the three world-ruling kingdoms that preceded her.

Daniel refers to the Mede and Persian kingdom as being "great" (Dan. 8:4); to the Grecian kingdom as being "very great" (Dan 8:8); but this "little horn" kingdom "waxed exceeding great" in all directions (Dan. 8:9). Now, Rome and her Iron Empire, the greatest of all, fourth and last of the world's ruling kingdoms fulfils all prophecy in every detail, there being no substitute.

The fact that the world's fourth ruling kingdom, according to Daniel's vision, would stand up against the "Prince of princes" (Jesus the Christ) settles the question as to which kingdom represented the iron legs of the vision (Dan. 8:25; 2:40) for Rome executed the Son of God. With this review, we are now in a position to take up the vision as recorded in the eighth chapter of Daniel.

THE VISION

9. "And out of one of them" (the four divisions of the Grecian Empire) "came forth a little horn," (Rome) "which waxed exceeding great toward the south" (Rome conquered Egypt, which is on her south, in B. C. 30) "And toward the east" (Rome conquered Syria, which is on her east, in B. C. 65) "and toward the pleasant land." (Rome conquered Palestine in B. C. 63, which was often referred to in ancient times, and in various Scriptures as "the pleasant land".)

10. "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." (Rome is guilty of putting to death all infant male children, within the surrounding country of Bethlehem, in the hope that the infant Christ would be included; (Matt. 2:11-18) the driving of the Virgin Mother and child into Egypt; the slaying of the prophet John the Baptist, and the greater portion of the Twelve Apostles and the slaughter of three million saints during the first four centuries of the Christian era; these are some of the Stars and Host that Pagan Rome "Trampled upon.")

11. "Yea, he magnified (himself) even unto the prince of the host," (this was fulfilled when Pagan Rome put to death the Prince of princes, the Son of God) "and by him the daily (*sacrifice*) was taken away," (meaning "daily or continuous desolation," which we call Paganism. This long-lived curse was the enemy of God's people centuries previous to the birth of Christ, hence called "Daily or Continuous.") It was finally destroyed by Rome and

replaced by the Papacy, or Catholic form of religious government, as set forth in Chapter I) "and the place of his sanctuary was cast down." (Literally fulfilled when the Romans destroyed Jerusalem and the Temple in A. D. 70, killing over 1,462,000 Jews, taking 97,000 prisoners, and driving the remainder of them into all nations.)

Attention is called to the peculiar language used here, namely: "The place of His Sanctuary" instead of His Sanctuary. From all records it appears that the Temple was misused and a part of its workers had become corrupt. John the Baptist, on reaching thirty years of age, entered upon his Divine Priesthood calling as a Prophet and Elias. (Luke 1:13-17; Isa. 40:1-5; Mal. 3:1; Matt. 11:1-15). He personally abandoned the Temple and began preaching near the river Jordan.

The Christ drove the money changers from this Temple and foretold its complete destruction within that generation (Matt. 21:12-16; 23:36-39; 24:1, 2); therefore it appears that the Temple building had ceased to be His Sanctuary. This inward corruption and its future destruction by the Romans, as revealed in vision, explain why Daniel was interested in its final restoration or cleansing. The vision continues:

12. "And an host was given (him) against the daily (*sacrifice*) by reason of transgression, AND it cast down the truth to the ground; and it practised and prospered."

The "host" were the various armies and tens of thousands of individuals who were guided by Lucifer into the hands of Roman emperors and generals, in-

cluding: Constantine, Justinian, Belisarius and their successors to crush Paganism AND the Church of Jesus Christ and replace them with the Papacy Church form of government; something more deceiving, intolerant, and dreadful than that of Paganism (Mosheim's "Ecclesiastical History," bk. II, century 6, part 2, chap. 5, secs. 1 to 3).

I shall refrain from going into the main details of the torture and death of the one hundred million martyred Saints who clung to the original Church, its doctrines, and the peaceful attributes of their King. Great multitudes of others, seeing all hopes were lost to maintain their faith, surrendered by accepting Catholicism. The Word of God says that "it" (Rome) "**cast down the truth to the ground; and it practised and prospered.**" Scott tells us:

"A million of poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded" (Scott's "Church History").

Barnes confirms the above and refers to Dan. 7:25, "And he" (the Popes) "shall speak great words against the Most High, and SHALL wear out the Saints of the Most High." His comments are as follows:

"If anything could have worn out the Saints of the Most High,—could have cut them off from the earth so that evangelical religion would have become extinct,—it would have been the persecutions of the papal power" (Barnes' "Notes on Daniel").

We again come in contact with the term "*Daily Sacrifice*" in the 12th verse of the vision. The word "*sacrifice*," as previously shown in Chapter One, has been unfortunately supplied by the translators. It is not in the original text, throughout the entire vision. This explains why it is shown in italics.

The term "*Daily*" refers to Paganism. Lucifer was quite willing to crush the "*Daily or Continuous Desolation*" (Paganism, which could not compete with the Gospel of Christ) for the "*reason*" it provided an opportunity that he might replace it with the "*Transgression of Desolation*" (the Papal Church). In doing so he could make it appear that he was placing the Church of Jesus Christ in power, but in reality it gave him a chance to "*cast down the truth*" or Gospel of Jesus Christ to the ground. For he classified all who loved that Gospel and refused to follow the ways of the Pope heretics, and he truly "*prospered*" for both prophecy and history abound in evidence, preponderant in nature, confirming that:

"It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Rev. 13:7.

We now return to the vision. Attention is first called to the peculiar method used to reveal the remainder of the vision. Two angels appear before Daniel, one

asking certain questions and the other answering them. This indicates that they were choice questions and their answer contained vital information which the Lord desired to reveal unto man.

13. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long (*shall be*) the vision (*concerning*) the daily (*sacrifice*), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED."

The angels are here explaining the time for the restoring of the Lord's Holy Sanctuary or Temple. Various translations are clearer than our St. James version. I quote the learned James Moffatt's, D.D., M.A., literal translation: "For two thousand three hundred evenings and mornings **then shall the Sanctuary be restored.**"

Clarke, the noted Bible commentator, says: "I think the prophetic day-year should hold as in other parts of the prophet." The 2300 days equals "not less than 2300 years." (Under Dan. 8:13, 14, 26.)

In the above 11th to 13th verses, I have shown the supplied words as inserted by the translators, in parentheses. The reader is here urged to review pages 34-5 and then read the above 13th verse, omitting the supplied words. In doing so, it will be seen that there are two organizations that would have a period of existence, that both are classed as a "DESOLATE" institution. The first is called "daily" or continual. (The word that

"daily" is translated from occurs in the Old Testament about one hundred times, and it is rendered "Continual" or "Continually" in most instances.) The supplied word "sacrifice" inserted here, is entirely foreign to the text and vision, and is certainly misleading as the Jewish daily sacrifice does not enter into the vision.

The second institution is classed as a "transgressor of desolation." In other words, for one to abide by the laws of the latter he must transgress a higher law. So it was with the Papal or Catholic Church for the reason that she changed and "transgressed" in former days every law, principle, ordinance, and doctrine of the Gospel of Christ. I now proceed to render the vision in detail:

Daniel foresees the killing of the Christ and some of the Gospel star leaders; the destruction of the Sanctuary at Jerusalem; the destruction of His churches, and the overcoming of the Saints (the Host) throughout the world. Therefore, he contemplates the end of this turmoil and the restoring of the Temple. Two angels appear in the vision before him, for his benefit, one asking the other:

(1) How long will it be before the end of the "Daily" Desolation (Paganism) ?

(2) And the infliction of the wound against the "Transgression of Desolation," (Papal Church) when her power to slaughter and scatter the Saints would be taken away; (the wound of 1798 is here referred to). For the end of this Church of Rome will not take place until the coming of the Lord. She will first be consumed (waste

away slowly), and then destroyed at His coming. Paul tells us:

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." II Thes. 2:8; (For fall of Paganism see verse 7).

(3) How long the keeping of the "Host trodden under foot"? In other words, how long are the days of oppression against those who love the Lord and when will liberty and the Gospel come to them?

(4) And the restoring or setting up of His Sanctuary in its cleansed condition, never again to be taken from the world?

The other angel answered and said: "UNTO TWO THOUSAND AND THREE HUNDRED DAYS; then shall the Sanctuary be cleansed." This conclusively indicates that the restoration of the Temple or Sanctuary of God would be the last of the four events to be fulfilled. This, history has proved true.

In Chapters One to Six, it was shown that the Gospel and Sanctuary of God have been restored in these, the Latter Days among the Gentiles and House of Joseph. The Prophet Joseph Smith says, that when a Gentile receives the Restored Gospel, is baptized by one holding authority, and receives the Holy Ghost by the laying on of hands by the Lord's Priesthood, that "the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally)

must have a new creation by the Holy Ghost." C. H., vol. 3, p. 380.

Now this makes him of Israel, and he is identified with the Tribe of Joseph, through Ephraim. (III Nephi 21:22-29). Various prophets, including Joseph Smith, make it very clear that the Lord has established his Church in these, the Latter Days, among the Gentiles. In referring to the duties of our Twelve Apostles, he says:

"They are the Twelve Apostles, who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints **among** the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jew." C. H., vol. 2, p. 200, D. C. 107:33.

Again we have his words, on this subject, blended in his dedicatory prayer, at the Kirtland Temple:

"Now these words, O Lord, we have spoken before Thee, concerning the revelations and commandments which Thou hast given unto us, **who are identified with the Gentiles.**" D. C. 109: 60; (see title page Book of Mormon).

Nephi, in the Book of Mormon, tells us: "Now the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the Latter Days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall

the fulness of the gospel of the Messiah **come unto the Gentiles**, and from the Gentiles unto the remnant of our seed." I Nephi 15:13; 13:42; (III Nephi 16:1-7; Rom. 11:13-25.)

Now, with this fact established, namely, that the fulness of the Gospel is to be restored to the Gentiles in the Latter Days, that they are to enjoy it jointly with the House of Joseph, through Ephraim, in America, is it not just and reasonable to conclude: that the Lord would desire that His Sanctuary should also be established among them? Furthermore, it would be impossible to restore the "Fulness of the Gospel" unless the "Holy Sanctuary" of God was included.

According to the vision (Dan. 8:14) as above quoted, a certain Holy Sanctuary has been promised and the year set for its restoration. Now comes the question, to what nation or tribe is it coming? Daniel prayed and pleaded with the Lord regarding the restoration of His Sanctuary at Jerusalem. The same angel, Gabriel, informed him that the restoration of the temple, walls and City of Jerusalem would be accomplished at the end of forty-nine years from the beginning of the 2300-year period. (Dan. 9th chap.; Ezra 7:1-28; See p. 60, Ref. from Prideaux.)

Now this was fulfilled in the days of Ezra, in the year B. C. 408. We therefore conclude with certainty that this latter temple refers to the one coming to the Gentiles, for the reason that no restoration of a Holy Sanctuary took place in Palestine, near the year 1843, which is the date set for the fulfilment of this prophecy, as we shall later prove. This deduction is in perfect harmony

with the prophecy that the Christ made while He was speaking to the Jews. I quote His words:

"Therefore say I unto you, the Kingdom of God shall be taken from you, and given to A NATION bringing forth the fruits thereof." Matt. 21:43.

Let us now cast our thoughts toward the major portion of the House of Israel. They need not fear that the Lord has forsaken them and that He will speak only to and establish His Sanctuary with the believing Gentiles and the House of Joseph; for the Lord is just and has provided for all His people.

Ezekiel was shown in a marvelous vision the coming forth in the Latter Days of the "Stick of Joseph, which is in the hands of Ephraim." This has been shown in Chapters III, V, and VI to be the "Book of Mormon." This record, the Lord tells us, would be used hand in hand with the "Stick of Judah" (the Bible) to convince all nations of His Latter Day works. In this same vision Ezekiel was shown how the Lord would gather Israel from all nations in the Latter Days and give them a king by the name of David, with the promise that the House of Israel would no longer be cast off from His presence, and that He would restore His Sanctuary among them in the land that He gave unto Jacob. (The Holy Land, Palestine.)

25. "And they shall dwell in the land that I have given unto Jacob my servant, * * * 26. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my Sanctuary in the midst of

them forevermore. 28. And the heathen shall know that I, the Lord, do sanctify Israel, when my Sanctuary shall be in the midst of them forevermore." Ezek. 37:25, 26, 28.

This Sanctuary will soon be set up among the Jews, for they are now gathering back and building up their promised land. Let us now return to Daniel's vision.

In the 14th verse, as last quoted, the angel had informed him that a Sanctuary would be restored or cleansed at the end of the 2300-year period. Daniel (8:15) inquires from the angel the meaning of the vision. His answer:

"And I heard a man's voice" (evidently Michael) "between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: For at THE TIME OF THE END shall be the vision." (What vision?—the restoration of the 2300-year Sanctuary.) Dan. 8:16, 17.

Friends, do you realize what you have just read? I have led you up to it, covering verse by verse in laying a sure foundation. All there is now left for us to do, is to connect the above 17th verse with the facts as delineated in Chapters One to Six. There you will find the key to this chapter:

(1) They furnish proof and the dates covering the fall of the "Daily" Desolation (Paganism), in A. D. 508.

(2) The beginning of that certain 1260-year rule of the "Transgression of Desolation" (The Papal Church)

in A. D. 538; and ending in A. D. 1798 when she received her "wound" from Napoleon; (the taking away of her former civil power to slaughter and scatter those who differed with her in the reading and obeying the Word of God).

(3) That a blessing from Heaven was promised those who were living **45 YEARS AFTER** the inflicted "wound" of 1798, or 1335 years (Dan. 12:12) from the fall of Paganism in 508; this leads us up to the exact year of A. D. 1843, which, in prophecy, is called "**The Time of the End.**"

Now this very date was at that time (Dan. 12:5-13) established by the angel Gabriel as "**THE TIME OF THE END.**" The end of that given waiting period when a blessing would be restored from Heaven. It was to indicate the end of that long period when the pure Gospel of Jesus Christ, His Priesthood and Sanctuary would not be on the earth. It was the set time for the end of darkness, the beginning of the restitution of all things as referred to by almost all the prophets. It was to mark the dawn of the appointed day given for the purpose of preparing the honest in heart for the near coming of the Lord to take up His one-thousand-year Millennial reign.

Let us now analyze these facts: First, the terminating of this terrible condition of un-godliness, false worship, man-made churches and creeds on a certain prophetic date, **did not replace the Church of Jesus Christ** in its former position, for it had been destroyed. Its powers, blessings, ability to interpret Holy Writ, Keys, and au-

thority invested in men lawfully baptized and filled with the Holy Ghost were lost. Therefore, the Lord in the same vision, set a time terminating just 45 years from the date that the old order of Popes received their "wound" (the losing of civil power) when He would restore a blessing—the Gospel, that which was most needed. The angel at that time pronounced the end of this period, which was A. D. 1843, as "**the time of the end,**" (Dan. 12:8, 9).

Now in this chapter, VIII, we have just developed, from the eighth chapter of Daniel, the restoring of the Lord's Holy Temple to come forth at the end of a certain 2300-year period, and its termination, or date of fulfilment, is also marked "the time of the end." From this we conclude with certainty that the Lord's Temple was also to be a part of the 1843 restoration, or blessing, "for at the time of the end shall be the" (fulfilment of the 2300-year Sanctuary) "vision." (Dan. 8:13-17.)

In brief, using our prophetic periods now established, namely, 1260, 1290, 1335, 2300, and 490, we have the following: (1) A. D. 508, the fall of Paganism. (2) 538, beginning of the 1260-year reign. (3) 1798, end of Catholic reign (equals 508 plus 1290). (4) A. D. 508 plus 1335 years equals date for blessing to be restored, equals A. D. 1843. (5) A. D. 1843 equals the date known in prophecy as "**The Time of the End.**" (6) A Latter Day Sanctuary to be restored at date known as "**The Time of the End.**" (7) This Sanctuary was also to be restored at the end of that certain 2300-year period. (8) This 2300-year period was to terminate at "**The Time of the**

End." (9) 2300-year period ended A. D. 1843. (10) Therefore, A. D. 1843 was to witness the restoration of the Heavenly Blessing, including the Sanctuary. (11) A. D. 1843 minus 2300 years equals B. C. 457, the beginning of the 2300-year period, which is also the date of Ezra's decree. (12) B. C. 457 plus 490 years equals A. D. 33, the date set in prophecy for the crucifixion of the true Messiah. (See Chapter IX, "The Vision of the Cross".) We now return to the Vision.

The remainder of the eighth chapter of Daniel, which we have been analyzing, covers various details given by the Angel Gabriel to Daniel pertaining to the interpretation of the vision which I have incorporated in the analysis of the main body of the vision.

That portion of the vision pertaining to us now becomes plain. The Sanctuary of God in its restored cleansed condition, which of necessity must include the "Fulness of the Gospel," was promised to be restored to the world in the year 1843. We should at this time consider the fact, that an empty Sanctuary or Temple would be the same as a university without text-books and teachers; furthermore, we do not build our universities first, for we always precede them with the grammar schools; and so it was in the restoration of the Gospel and Priesthood to Joseph Smith.

First came the vision of the Father and the Son; second, the revealing of the plates of the Book of Mormon; third, the restoring through John the Baptist, Peter, James, and John, of the Priesthood in A. D. 1829; fourth, the various principles of the Gospel; fifth, the setting up

of the "Church of Jesus Christ of Latter Day Saints" by way of a revelation on April 6th, 1830; sixth, the building of the Holy Temple in obedience to a direct commandment from the Lord, and the receiving of special Priesthood authority, keys and revelations pertaining to the work performed in them for the living and the dead between 1830-1843. All were fully restored and placed in the hands of the Twelve Apostles by the Prophet Joseph Smith, and from them to the world; he, sealing his mission and testimony with his martyrdom on June 27th, 1844.

"The Church of Jesus Christ of Latter Day Saints" STANDS ALONE in offering to the world the fulfilment of this great prophecy. No other church sets up any claim pertaining to the receiving of these blessings, nor has the identification characteristics, organizations, or fulness of the ordinances of the ancient Church. Now then, just as sure as A. D. 1843 has passed, His Sanctuary and Gospel has been restored to the earth. Therefore, the mission of Joseph Smith has been confirmed from facts preponderant in nature, from the sure Word of God; else the Word of God ceases to be a guide to His people. But thank God we have a sure guide, for the Christ is behind it; for He said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18.

Before we take up the VISION OF THE CROSS I shall cite some interesting outside evidence to corroborate the date of fulfilment as previously set forth, for

the restoration of the Gospel and Sanctuary which were to be restored in A. D. 1843.

THE ADVENTIST OPINION

There is a division in Christendom known as "Adventists." They are a God-fearing people and they have many able students in theology and history who have for many years taken a great interest in these certain prophecies. They arrive at the same date for their fulfilment; namely, A. D. 1843-44. These people formerly believed that these certain prophecies referred to the end of the world, and they gathered in 1843, looking for the coming of the Christ at that time. The term "**the time of the end**" was their stumbling stone. Their writers admit their error, and some of them now acknowledge that they refer to the restoration of the Sanctuary, and that it was set up in A. D. 1844 **in the Heavens**. The Lord being a High-priest began a vicarious work on that date in that Heavenly built Sanctuary for the dead and that He will come to the living just as soon as He completes this work for the dead.

I quote in brief from "Thoughts on the Prophecies of Daniel and Book of Revelation," by one of their leading writers, Uriah Smith:

"Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where the least shadow of reason can be imagined for placing them, or from which the wildest dreamer could date them, it is still true that the

utmost limit to which they could extend has gone by" (p. 208).

"We have seen (and this is what brings the solemnities of the Judgment to our door) that that long prophetic period which was to mark the **commencement** of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. And since that time the final work for man's salvation has been going forward" (p. 209).

"How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, no man can know. And as above remarked, since the year 1844, this solemn work has been going forward" (p. 210).

"The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel." (Rev. 11:15, 19) *** "It gives a definite idea of the position and work of our great High Priest, AND BRINGS OUT THE PLAN OF SALVATION in its distinctive and beautiful features. **It reins us up**, as no other subject does, to the realities of the judgment, and shows the preparation we need to be able to stand in the coming day" (p. 211).

"The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the Sanctuary" (p. 316).

"The mistake made by Adventists in 1844 was not in the time, has been shown by the argument on the seventy weeks and twenty-three hundred days in Daniel 9;

that it was in the nature of the event to occur at the end of those days, has been shown in the argument on the sanctuary in Daniel 8." "Thoughts on the Book of Revelation" p. 598.

THE WRITER'S REPLY

Justice to the reader of these lines demands that I first mention the fact that only a portion of the Adventists accept Uriah Smith's idea that this sanctuary was set up in the heavens in 1844. (See p. 622 above book.)

Friends: I personally consider the above extracts of testimony to be of great value with one exception, which in reality, spoils the whole. (1) We agree on the time (A. D. 1843-44) for the complete fulfilment of this prophecy covering the restoration of Temple work; (2) This work to be done in a "Holy Sanctuary"; (3) The work in the Sanctuary to include a vicarious work for the dead; (4) Also for the living; (5) The reality of Priesthood, Jesus Christ being a great High Priest; (6) The broad plan of salvation that work is now going on for the dead. (Peter informs us that Christ began this work for the dead during the three days His body was in the tomb. I Cor. 15:29; I Peter 3:18-20; 4:4-6.) (7) The near approach of the coming of Christ and His glorious Millennial Reign to take up a salvation work for the living.

But here is where we divide. (1) Uriah Smith places the restoration of this Sanctuary in the heavens, while the Prophet Joseph Smith and 750,000 Latter Day Saints

place its fulfilment on this earth. Uriah Smith makes no claim to having received a revelation declaring such a strange fulfilment of this prophecy. Whereas, Joseph Smith records various revelations and visions, jointly seen by MANY OF HIS BRETHREN pertaining to the heavenly beings who descended and restored the actual keys, knowledge, and authority to establish this Temple work on earth.

(2) The building of certain Temples has been foretold by prophecy; which has been fulfilled by their actual construction on earth; so why should this certain one be constructed in the heavens? The one referred to in the 37th chapter of Ezekiel, as previously quoted, is to be restored among the Jews before the coming of Christ in the land that God gave unto Jacob.

Now then, if the fulness of the Gospel is to be restored unto the Gentiles first in the Latter Days, as previously shown, then the setting up of a Sanctuary or Temple among them MUST PRECEDE the one to be restored unto the Jews. Mal. 3:1-7.

(3) If this Temple work is to be confined in the heavens for the dead only until the second coming of the Lord, then I would like to know the reason for the second coming of Elijah as promised to precede the second coming of the Lord, wherein, he is to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." Mal. 4:5, 6. Now to us this means: he was to come in person and establish this temple work in the Sanctuaries for the living and the dead. This mission and prophecy was fulfilled on April

3, 1836, in the Kirtland Temple. The Lord, through Malachi, tells us:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:" 4:5. I quote the writings of Joseph Smith citing the above fulfilment:

13. "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—14. Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come; 15. To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. 16. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." D. C. 110:13-16.

The spirit of Elijah has since this date covered the world. If you question it, go into your libraries, there you will find thousands of men and women searching out their family genealogy. They are not satisfied with the record of their great grand parents, but they go back hundreds of years. Others, blessed with greater financial support, are spending fortunes in publishing volumes of genealogy data. In the Latter Day Saints' Temples over twelve million ordinances have been ceremonized to date.

Now, what is the sequence of all this work? It re-

solves that when the eyes of the world are finally opened up and they realize that Joseph Smith was a Prophet of God, they will then be in a position to do temple work for their people.

In the Spirit world, we are told, that the spirits can accept the Gospel and its ordinances, but the ordinances must be actually performed by the living in their behalf. Space prevents my citing thousands of cases, which would require volumes to cover the miracles, wherein this work has been miraculously made known to the living among the Latter Day Saints, and the securing of the life records of the dead made possible.

For various other Temple blessings, anointings, and sealings, the reader is referred to church publications covering these subjects. We now return to our analysis of Mr. Uriah Smith's interpretation of this 1843 Temple restoration.

(4) If it were known to the two angels, Gabriel and possibly Michael (Dan. 10:12, 21), the two senior angels, that this future Sanctuary was to be restored or constructed **in the heavens**, then why did they mention the characteristic of cleanliness? The word "cleansed" would be superfluous, to say the least; whereas, if it was to be an earthly Temple, clean ordinances indicate the hand of God.

(5) Likewise, why mention **a set time** when "the host" would cease "to be trodden under foot" in A. D. 1798, and receive a Heavenly blessing in 1843, if the "host" (the living worshippers of God on earth) were

to be forced to continue their going about over the earth (now almost 100 years) without divine revelations or the restoration of His Gospel, Church, Sanctuary, and Priesthood **after the time of fulfilment was passed?** However, we do agree perfectly with that portion of Uriah Smith's writings, "Thoughts on Daniel and the Book of Revelations," which shows that the original organization of the Church of Jesus Christ and the Saints were destroyed and overcome by Rome.

(6) Now where are the living Saints coming from at Christ's coming, if there is to be no true Church restored previous to His second coming? Such reasoning as this is out of the question, for the reason that the language of the prophecy is not fulfilled from any angle.

(7) Furthermore, the prophetic period of 1335 years in Dan. 12:12 also terminated in A. D. 1843 and the vision calls for a blessing to be restored **to the living** at that time. Now these two facts are also acknowledged by Mr. Uriah Smith in the same volume pages 315-16. Furthermore, if the A. D. 1843 Sanctuary of Daniel 8th was to be restored in the heavens and the work be for the dead only, then what becomes of the A. D. 1843 special blessing that was promised in Daniel 12:5-12 to the living? The mere fact that certain ones have gradually gained a fair knowledge of Daniel's prophecies is no special benefit, unless they can connect their fulfilment with specific earthly events.

(8) Uriah Smith cuts off all retreat when he acknowledges that the blessing promised in Daniel 12:12 pertains to no other than those living at that time. I

quote: "The only thing promised at the end of the 1335 days is a blessing unto those who wait and come to that time; that is, those who are **then living.**" p. 315.

(9) He also acknowledges that **this same blessing** is referred to, and symbolized in other scriptures (Rev. 14:6-7) namely "under the symbol of an angel flying through mid-heaven with a special announcement of **the everlasting Gospel to the inhabitants of the earth.** Surely the Bible gives great prominence to this movement." p. 316.

Now then, I have previously explained, in Chapters III, V and VI, how the Angel Moroni brought forth the plates of the Book of Mormon in the very beginning of this 1843 Restoration period. Showing that it was the Everlasting Gospel. It should therefore be clear to the reader that through the Latter Day Saints have been fulfilled the prophecies in every detail and they are the only ones who can offer a tangible explanation of the prophecies terminating in 1843.

(10) Mr. Uriah Smith evidently appreciates the high importance and paramount position of the Lord's Holy Temple in connection with religious worship. I continue to quote him.

"This building" (Solomon's Temple) "answers in every respect to the definition of the term, and the use for which the sanctuary was designed. (1) It was the earthly dwelling-place of God. 'Let them make me a sanctuary,' said He to Moses, 'that I may dwell among them.' Ex. 25:8. In this tabernacle, which they erected according to His instructions, He manifested His pres-

ence. (2) It was a holy, or sacred place,—‘the holy sanctuary.’ Lev. 16:33; (3) In the Word of God it is over and over again called the sanctuary. Of the one hundred and forty instances in which the word is used in the Old Testament, it refers in almost every case to this building.

“The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years’ wandering in the wilderness, when this building was set up in their midst as the habitation of God, and the center of their religious worship. * * * After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel’s day, till its final destruction by the Romans in A. D. 70.” “Thoughts on Prophecies of Daniel” p. 167.

(11) With this beautiful description in mind, and the fact that certain Temples, as previously referred to, are to be again established on earth before the second coming of the Lord, surely is evidence enough to destroy all private claims, however sincere, regarding the fulfilment of this 1843 prophecy through this supposed exclusive Heavenly built Temple. Now the Word of the Lord, through Malachi, also tells us of a Latter Day temple:

(1) “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come TO HIS TEMPLE, even the mes-

senger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

(2) "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

(4) "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:1, 2, 4.

The prophet Micah also tells us of Latter Day Temples to be built on this earth, some of them in the mountains, in Zion and Jerusalem; in other words in America and Jerusalem. Some of the Latter Day Saints' Temples are built "in the top of the mountains." I quote:

(1) "But in the LAST days it shall come to pass, that the mountain" (the headquarters or highest point) "of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

(2) "And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; And he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem." Micah 4:1, 2.

The following revelation was given to Joseph Smith:

"For it is ordained that in Zion, and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead." D. C. 124:36.

Now there appears to be only one way out of this difficulty and that is: let the Word of God have its own course, and acknowledge that His Sanctuary for the Gentiles and the House of Joseph has been restored in A. D. 1843 according to the appointed time, **on earth** where it belongs.

Now then in conclusion, when we consider there were no prophets sent or temples built in Palestine or elsewhere in or near 1843, even to the present time, with the exception of the Latter Day Saints', and that a temple with its blessings and ordinances was built and restored in America to the Gentiles, thru the Prophet Joseph Smith **at the appointed time**, the reader is left to draw his own conclusions, concerning the Divine calling of Joseph Smith. But remember this one thing, that the prophecies of God never fail to come true.

Furthermore, that His prophets and people will always be persecuted, for He says: "I have chosen you out of the world, therefore the world hateth you. * * * If they have persecuted me, they will also persecute you." John 15:19, 20.

The baseless prejudice waged against Joseph Smith is therefore one of the characteristics that surrounds a true prophet. Behold! the Lord has again established His Holy Temple with men, and He is bidding His children to draw near Him.

CHAPTER IX

THE VISION OF THE CROSS

DANIEL IDENTIFIES JESUS OF NAZARETH AS THE CHRIST

HIS DIVINITY ESTABLISHED

THE ATONEMENT

THE greatest INTERNAL blessing connected with the Gospel of Jesus Christ is the receiving of a personal knowledge, revealed through the Holy Ghost and Christ Himself, that Jesus of Nazareth is indeed the true Christ, and that your obedience to His Gospel Plan of Salvation will save your soul.

The greatest EXTERNAL evidence that Jesus of Nazareth was the promised Messiah, the Only Begotten Son, in the flesh, of our Father God, was revealed unto the Prophet Daniel by the Angel Gabriel in the year B. C. 538. This angel informed the prophet regarding the coming of the Messiah. He gave him a SET DATE wherein the true Christ would make a sacrifice of His life for the sins of others, and told him that this sacrifice would be a "reconciliation for iniquity."

Now, the year as set for this event to be fulfilled, will not only bring forth the true Messiah, but will forever OF NECESSITY settle the question, and close all gaps of doubt among the house of Israel and Gentiles regarding the coming of the Son of God, the approximate time of His birth in the flesh, and the exact year that He would make this great atoning sacrifice.

The entire New Testament reveals that a pre-mortal gift of Free Agency, and the justification of life through the cross, came upon all as a free gift from the Christ. (Heb. 10:10-12; I Cor. 15:21-23; Rom. 5:10-21.) Yet you will find men claiming to be ministers of the Gospel, baptizing infants and performing Mass ceremonies, whereas both doctrines completely ignore and annul that sacred atonement. Oh, the religions of men, who scream their sermons at the top of their voices, parade the world as Divine representatives, pay tribute to and wear the crucifix, but at the same time ignore and annul that sacred sacrifice of the cross.

I quote from Paul, also the Book of Mormon, that the stranger to this latter record may see how plain it is when speaking on the principles of the Gospel:

12. "Wherefore, as by one man" (Adam) "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 18. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one" (Jesus Christ) "**the free gift came upon all men unto justification of life.**" Rom. 5:12, 18.

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created, must have remained in the same state which they were, after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no mis-

ery; DOING NO GOOD, for they knew no sin. But behold, all things have been done in the wisdom of Him who knoweth all things.

"Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of times, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free forever, knowing good from evil; to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given." II Nephi 2:22-26.

**"THE COMMANDMENT" GIVEN TO EZRA "TO RESTORE
AND BUILD JERUSALEM"**

Let us now briefly review a few of the major conditions that led up to a certain decree given unto the Prophet Ezra with which the double Vision, that of the Cross and the restoration of the Latter Day Temple, are connected. For the time limit and date of commencement of these two visions (the Sanctuary and the Cross) are dated from that all-important commandment and decree given to Ezra in B. C. 457 to build up and restore Jerusalem and beautify its Temple.

(1) Israel had served 70 years in Chaldean bondage, from B. C. 606 to 536, which was also a perfect and striking fulfilment of prophecy. (Jer. 17:19-27; 25:1-12.)

(2) Darius, the first world's Persian king, issued a decree in B. C. 536 granting the Israelites their freedom

and the right to go back to Jerusalem and build up their Temple. (Ezra 1st to 3d chapters.)

(3) We are told that 42,360 Israelites returned at that time and began this great work. (Ezra 2:64.)

Now there were living in Jerusalem and Samaria, at this time, a Gentile people of part Jewish blood. They were not, however, in full harmony with the Hebrew faith. They, in due time, asked permission to join in this temple work. This privilege was denied them, and they began an open rebellion against the work, which greatly retarded the rehabilitation of the Temple throughout the reign of the Persian kings from Cyrus, B. C. 536, to the second year of Darius Histaspis, B. C. 519. During the short reign of the preceding king, Smerdus the Magian, who is called Artaxerxes in Ezra 4:7, a Persian decree was issued about B. C. 522 to stop this work altogether; thus canceling the previous decrees. (Ezra 4:1-23.) The results were:

"Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." Ezra 4:24. (B. C. 519.)

This leads us up to the days of the prophets Haggai and Zechariah, who with Zerubbabel and others again began to rebuild their wall and Temple. (Ezra 5:1-4.)

Then arose certain governors of the land, who again bitterly opposed this work, sending their petitions to Darius the king. Darius in due time issued a decree against the governors' actions, and gave them instructions to assist the Jews. (Ezra 6:1-12.) However, this decree was soon forgotten along with the first; Further-

more, the Israelites by this time had become discouraged and were not living their religion and began to inter-marry with the surrounding races. (Ezra 9th and 10th chapters.)

All efforts to restore and bring life back to the destroyed Temple had seemingly failed; but, among the Israelites in Babylon, of the tribe of Judah, in the Lion's paw there was yet strength. Ezra, a priest after the order of Aaron, of renowned reputation, a master scholar in the laws of God and a noted scribe, had won high and rare favor with Artaxerxes the Persian king. This Ezra, through his works and prayers, had obtained from the king a **commission and commandment** in writing which made him nothing less than a king over the Jews, Jerusalem and vicinity with full authority and means "to restore and to build Jerusalem" and her Temple. I quote in brief the decree:

12. "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13. "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee.

15. "And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

16. "And all the silver and gold that thou canst find in all the province of Babylon, with the free-will offering of the people, and of the priest, offering will-

ingly for the house of their God which is in Jerusalem:

20. "And whatsoever more shall be needed for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

21. "And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

25. "And thou, Ezra, after the wisdom of thy God, that is in thy hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the law of thy God; and teach ye them that know them not.

26. "And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27. "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." Ezra 7:12-27. (This decree was written in the seventh year of his reign, B. C. 457; Ezra 7:7.)

Now this was that successful decree that brought forth the rehabilitation of the walls, city, and Temple at Jerusalem, all completed and dedicated to their God during the reign of Darius Nothus, in the year B. C. 408 (Ezra 6:15); just "seven weeks" or 49 years and according to the Vision of the Cross, from the date of the issuing of this decree, "and according to the command-

ment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14. (B. C. 457-49—B. C. 408.)

Furthermore, the dates of the two previous decrees do not check or agree in the least degree with any future dates or events referred to in prophecy, whereas, that of Ezra's checks mathematically perfect with all seven of the important historical events that are linked with and foretold in prophecy; hence, there can be no substitute.

Ezra also lifted the Israelites from a life of sin to that of living their religion. He also openly read the law, taught and instilled it, into the hearts of his people. He opened up a new dispensation, through his method of teaching, talent and zeal put forth. He is said to have founded the Canon of Hebrew Scriptures, which were at that time in a most deplorable condition, and to have established an important national council, called the Great Synagogue, over which he presided.

The noted historian, Robert Shaw, M. A., author of various works of worthy note, has called especial attention to one specific condition that was solely fulfilled in the decree and commandment given to Ezra, namely: that the two previous decrees of Cyrus and Darius pertained to the Temple only, whereas: Ezra's decree of B. C. 457 and works between 457 and 408 included also the wall and city, the restoring of the Jewish government and people.

Daniel's vision calls for a "Commandment to restore and to build Jerusalem." This great commandment given to Ezra was successfully completed just 49 years after the issuing of the decree. From B. C. 457 to 408. ("His-

torical Origins and Historical Critiques," by Shaw, M. A., chap. "Prophecies of Daniel," pp. 83-88, 1892 Ed. Revised.)

Portions of the wall and gates were destroyed some 13 years from the date of Ezra's decree, but were repaired in 52 days by Nehemiah. (Neh. 6:15). In the footnotes of the Book of Josephus we find the same story, as follows:

"Now on these two chronological characters, in great measure depend some of the most important points belonging to Christianity, via, the explication of Daniel's 70 weeks, and the duration of our Savior's ministry, and the time of His death, in correspondence to these seventy weeks." Regarding Ezra's time and mission, the translator states: "As Dean Prideaux has justly done, we place this history under Artaxerxes Longimanus: as do both the Septuagint interpreters, and Josephus" (vol. I of 2, bk. XI, chap. VI, Antiquities, 1821 Edition, pp. 402-3).

In the same paragraph a certain learned Dr. Lee is quoted as one who has paid high tribute to the Book of Ezra; he concludes his arguments by granting this book ("as it is placed in some of the most ancient copies of the Vulgate) to be a **most true and certain history.**"

Josephus records a testimony that is almost as complete as the Book of Ezra regarding the king's decree and commandment given to Ezra. I quote in part:

"To Ezra, the priest and the reader of the divine law, greeting. I think it agreeable to that love which I bear to mankind, to permit those of the Jewish nation that

are so disposed, as well as those of the priests and Levites, that are in our kingdom, to go together to Jerusalem. Accordingly, I have given command for that purpose. And let every one that hath a mind, go; according as it hath seemed good to me, and to my seven counsellors" (vol. I, Antiquities, bk. XI, chap. V, p. 398, 1821 Ed. Boston).

We also have an interesting testimony from one of the latest publications, "The Jewish Encyclopedia," by Funk & Wagnalls, New Edition. I shall quote the cardinal points:

"This edict" (to Ezra) "was issued in the seventh year of King Artaxerxes, corresponding to B. C. 458." (Note: this slight variation from 457 B. C., as above proven, no doubt lies in the fact that the beginning of the Jewish year differs from our calendar approximately 81 days, as our present calendar was moved back from March 21st to January 1st. Therefore, the end of 458 B. C., Jewish year, equals about March 21st, 457 B. C. with us.) "There is no reason to doubt the authenticity of the document as incorporated in Aramaic in the Book of Ezra. *** "Nor is there any grounds for holding that the king in question was any other than Artaxerxes Longimanus" (Vol. 5 of 12, heading, "Ezra the Scribe").

In the same article we are also told that Ezra published the "Book of the Law of Moses," "the Book of Chronicles, and the book which bears his name"; "that the beginning of the Jewish calendar is traced back to him."

The fact that the writings of both Ezra and Nehemiah, as we have them in the Greek, or Septuagint and Latin Vulgate versions, repeatedly cite Artaxerxes as the ruling king, appears to answer all questions of doubt.

I will now review a few points covering the first half of Daniel's vision and then we will proceed with the latter half, the Vision of the Cross. It was the same angel, Gabriel, who had previously revealed unto Daniel the set date for the restoring of the Lord's Holy Sanctuary or Temple in the Latter Days, to come forth at the end of that certain 2300-year period, called in prophecy, "The Time of the End," now known to be A. D. 1843.

While Daniel was interested in this latter Temple, he was also troubled over the one at Jerusalem, which then lay in a mass of ruins. He therefore prayed for its restoration. (Dan. 9:17-19.) Furthermore, he wanted more light on this Latter Day Temple, for he ends the chapter covering the first part of the vision by saying: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Dan. 8:27.

I shall now take up the latter part of the vision, or rather, the second visit of the Angel Gabriel, who at this time established with certainty the exact year for the beginning of the 2300-year period. Gabriel also giving it the common beginning point as that of the 490-year Vision of the Cross. The reader will recall the last part of Chapter One of this book, wherein the positive date of A. D. 1843 was shown to be set in prophecy for the coming forth of a great Latter Day Blessing, that this

date was also called, marked, and designated by the same angel as "The Time of the End." Also, in Chapter VIII of this book, we find this same term given in the 8th chapter of Daniel by the same angel to locate, mark, and designate the date for the restoration of this Latter Day Sanctuary. Hence A. D. 1843 is the date set in prophecy for the restoration of the Lord's Holy Sanctuary.

Furthermore, it was to come forth on the very date on which this 2300-year period would end, and from prophecy now fulfilled and changed into history, we found it to have terminated in A. D. 1843.

Therefore, with both ends of this all-important period located, we shall not only find satisfaction in our labor of research, but will have a double check in our proof. I now proceed to prove that Jesus of Nazareth **is the Messiah** and to establish **the beginning** of that 2300-year prophecy period by quoting and analyzing Gabriel's message, the Vision of the Cross, as given to Daniel and recorded in the 9th chapter of the book of Daniel.

THE VISION

(21) "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

(22) "And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

(23) "At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the

matter, and CONSIDER THE VISION." Dan. 9:21-23.
(What Vision?)

Attention is called to the fact that Gabriel informed Daniel that his prayers (for further light on the 2300-year Temple restoration and the lifting of the curse from over the Temple at Jerusalem) (Daniel 9:1-20) had been heard; that he had come **to give him further light**, then he could "understand the matter"; the angel ending his preparatory remarks by saying: Daniel, "consider the vision." What vision? The one that he had previously received and was praying about. I continue to quote the Vision:

(24) "Seventy weeks ARE DETERMINED UPON THY PEOPLE and upon thy Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Let us analyze the above verse, for it covers the Vision of the Cross. We are now dealing in prophetic time, which has been explained in Chapter One. In the "Book of Daniel" and "Book of Revelations" a day is given and must be considered, as a year.

(1) Seventy weeks is the period of time in question, which equals 7×70 , or 490 years.

(2) These 490 years "are determined upon thy people and upon thy Holy City." The word "determine," as used here, means to separate. Therefore, these 490 years are to be deducted from the main part of the 2300-year vision; furthermore, this much of the main vision

he was told referred to Jerusalem and his people, the Jews. This indicates that the remainder refers to the Gentiles, which has proved to be true.

In Webster's International Dictionary we find this confirmation: "Determine, to mark off or separate." This is a perfect interpretation and the only one that can be applied here. We are marking off 490 years from the beginning of the 2300-year period and placing their fulfilment at Jerusalem. We are also placing the restoration of this Latter Day Sanctuary or Temple among some other people at a date 1810 years from the date this 490-year period terminates. (490 plus 1810 equals 2300.) The original Hebrew version and the Septuagint, the Greek, are both rendered "Cut" or "Cut short." Cut from what? The 2300-year Vision.

Friends, did you ever have a secret that was too good to keep? Well, here is one: The first 490 years of this 2300-year period terminated at Calvary's Cross in A. D. 33 (as I shall prove later). Therefore, if we add 1810 years to this date, we have A. D. 1843 for the date set in prophecy for the restoration of a Latter Day Sanctuary, which has been fulfilled to the very letter among the Latter Day Saints, through the Prophet Joseph Smith. Now this confirms our findings regarding this Latter Day Temple as set forth in the preceding chapter.

This very date, you will recall, was established from two other entirely different prophecies, from two other separate sources, making a total of three independent checks. To the writer's mind, this is wonderful, mar-

velous, and glorious to those who are seeking the things of God.

There is no other event in the entire Bible which has a foundation established by actual dates, confirmed and reconfirmed as that of the setting up of "the Church of Jesus Christ of Latter Day Saints" with the "Lord's Holy Sanctuary or Temple" in its midst. Let us now return to the same 24th verse for further corroboration. I shall quote a literal translation of the same verses by one of the most learned scholars in theology, James Moffatt, D. D., D.Litt., M.A. (OXON) "Translation of the Holy Bible." (Dan. 9:22-24.)

(22) "O Daniel, I now come to give you insight.

(23) "When you began your supplications this divine oracle was granted, which I now come to impart to you, for you are a man greatly beloved by God; so ponder the oracle and understand the vision:

(24) "Seventy weeks OF YEARS are fixed, for your people and for your sacred city, to end guilt, to complete sin, to expiate iniquity, to bring in everlasting purity, TO RATIFY THE PROPHETIC VISION, and to consecrate a most sacred place."

We here have several most striking and interesting keys from the true mother tongue translation. Let us refer to them. (1) This second interview with Gabriel was nothing but the continuation of the first vision. (2) "Seventy weeks of years," thus verifying a year for a day, which equals 490 years, and its fulfilment to be among the Jews. (3) "To end guilt"; referring to the

doing away with the original sin, of the fall of man, through the sacrifice of the Cross.

(4) "To complete sin"; possibly referring to the Jews, bringing on a climax to their wickedness—by the act of crucifying the Son of God.

(5) "To expiate iniquity"; I quote from New Standard Dictionary, by Funk & Wagnalls: "Expiate (1) To atone for by suffering or reparation or both. (3) To cleanse from sin by religious ceremonies." I quote these references that the reader may readily see that all refers to the Cross of Calvary. In the St. James translation, it reads: "And to make reconciliation for iniquity." These few words practically tell the whole story of the Cross; in other words: He died for our sins, for Adam's transgression, and thus reconciled us to our God.

(6) "To bring in everlasting purity"; the completion of the plan of Salvation; the replacing of the carnal law of Moses with the law of the "Everlasting Gospel." The last words of the Christ while on the cross were: "It is finished." John 19:30.

(7) "To ratify the Prophetic Vision"; to establish, to ratify a nomination, is to set it in force, to make alive, to set in motion. All proving the same common interpretation; namely, that this 490-year period was to be the first 490 years of the 2300-year period, and that the issuing of that certain commandment and decree would BEGIN the fulfilment of the Vision.

(8) "To consecrate a most sacred place"; the atonement at Calvary made Jerusalem more sacred than a dozen Temples. In the St. James translation we have:

"and to anoint the most Holy." This confirms that it refers to the Christ, and is fully expressed in His own last words. I quote:

"ALL POWER is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Matt. 28:18-20.

I also quote the learned Dr. Hale's comments on the "70 weeks": "This chronological prophecy was evidently designed to explain the foregoing vision," (the vision of the 2300 days) "especially in its chronological part of the 2300 days" ("Chronology," vol. II, p. 517). I also quote the Doctor's remarks on the 2300-day vision: "There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days" (Same vol., p. 512).

In the Catholic Bible we have: "Seventy weeks are shortened upon thy people." Shortened from what?—the 2300-year period.

There is a footnote under the above verse, as follows: "Seventy weeks, **via of years** (or seventy times seven, that is, 490 years) are shortened." (Dan. 9:24.) We also find on page 33 of "Harmony of the Prophetic Chronology," the following: "If the connection between the 70 weeks of Daniel 9th and the 2300 days of Daniel 8th does not exist, the whole system is shaken to its foundation."

The word “determine” in the 24th verse is translated “cut off” in several old versions of the Book of Daniel, and it is also used by many old writers,—all agreeing and pointing to the one common end, namely: the 490 years which were to be “cut off,” “marked off and separated,” or “shortened” from the main Vision or period of 2300 years, that both periods were to have a common beginning. We now continue the vision:

(25) “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.

(26) “And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the Sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

(27) “And he shall confirm the covenant with many for ONE WEEK; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even the consummation, and that determined shall be poured upon the desolate.” Dan. 9:25-27.

The analysis of the above last three verses of the Vision will tell the remainder of the story. The preceding verse placed the Atonement of the Cross at the end of the 70 weeks or 490-day-year period. Verses 25 to 27 simply divide these 70 weeks into the following divisions:

(1) At the end of the first 7 weeks or 49 years from the going forth of a certain commandment, the wall and city of Jerusalem were to be completely rebuilt.

This 49-year division is made most clear by the learned James Moffatt, D. D., M. A., in his literal translation of Daniel 9:25, as follows: "Know then, understand, that between the issue of the prophetic command to re-people and rebuild Jerusalem and the consecrating of a supreme high priest, seven weeks of years shall elapse" (7 x 7 equals 49).

The commandment here referred to was issued by the Persian king, Artaxerxes, ruler of the world, in B. C. 457 to Ezra as previously referred to. Therefore 49 years from this date gives B. C. 408 for the completing of the wall and city. Prideaux ("Connexion" vol. I, p. 322) refers to its fulfilment as follows:

"In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus." The reign of Darius Nothus was between B. C. 423 and 405; the 15th year of his reign would give us B. C. 408. The first year of Artaxerxes was B. C. 464; his 7th year in B. C. 457. B. C. 457 minus 49 years equals 408.

(2) Our next division point comes 62 weeks later, or

at the beginning of the 70th week (62 plus 7 equals 69). It is called "unto the Messiah," not His birth nor His death, but referring to the time when He would appear among the people, reasoning with them regarding the two covenants, that His mission was to replace the law of Moses with the Everlasting Gospel. "And he shall confirm the covenant with many for one week." The seventieth or last week of this prophecy, covering the last 7 years of the Lord's life, before His crucifixion, was, according to prophecy, fulfilled and spent by Jesus the Christ in reasoning with the Israelites, to whom He had come to fulfil the covenant of Moses, and was to re-establish the fulness of the Gospel covenant. Paul quotes the prophets and reasons on this subject as follows:

"He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law" (the law of Moses). "Then, said He, Lo, I come to do thy will, O God. He" (the Christ) "taketh away THE FIRST" (law of Moses) "that he may establish THE SECOND" (the Gospel law). "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:8-10.

All the laws, ordinances and sacrifices given to Israel by or through Moses, clearly point to the coming of the Messiah, His atoning sacrifice and the bringing in of the fulness of His Gospel. Yet the Jewish people, as a whole, to this very day are refusing to exchange Moses, with his **carnal and imperfect law**, for their Messiah and His perfect Plan of Salvation. The Gospel of Christ

which has "thou shalt not," cut to the minimum, and the law of "love and free-agency," stretched to the maximum; thus leaving with men, according to their works, the degree of glory they shall inherit. Paul speaks of three degrees of glory, each differing as the sun, moon, and stars differ in brightness to us. (I Cor. 15:40-44.) Therefore, the degree of our obedience and purity will decide our degree of glory.

I ask the question: If Jesus Christ was the giver of the law of Moses, **did He not have** the perfect right to replace it with the fulness of the Gospel at the time of His first coming as the Messiah? In answer, I quote His words addressed to the Nephites, the Israelites of America, regarding the two covenants, as referred to in Daniel's vision which the Savior reasoned upon for "one week" or seven years with Judah previous to His crucifixion:

"And He said unto them: Marvel not that I said unto you, that old things had passed away, and that ALL things had become new. Behold I say unto you, that the law is fulfilled **that was given unto Moses.** Behold, I AM HE that gave the law, and I AM HE who covenanted with My people Israel: therefore, the law in me is fulfilled, for I have come to fulfil the law; **therefore it hath an end.**

"Behold, I do not destroy the prophets, for as many as have not been fulfilled in Me, verily I say unto you, shall ALL be fulfilled *** For behold, the covenant which I have made with My people is not all fulfilled; but the law which was given unto Moses, **hath an end in Me.**" III Nephi 15:3-6, 8.

We now return to the Vision of the Cross and continue to quote from Daniel:

(3) "And in the midst of the week he shall cause the sacrifice and the oblation to cease." John the Baptist was the son of Zacharias, an aged priest, in charge of the Temple. At the age of 30 years, according to the Jewish law, John assumed his priesthood duties. Had he not been called from his birth and commissioned from Heaven (Luke 1:5-24) he would naturally have carried on his father's duties, beginning at the age of 30, in offering up of sacrifices in the Temple, but owing to his call, he abandoned the Temple and began preaching the Christ near the river Jordan; therefore, he being the leader, his actions gave full sanction to all the priests, to abandon the law of sacrifices; hence, "in the midst of the week He" (Christ) "shall cause the sacrifice and the oblation" (act of offering) "to cease."

Luke tells us that the Christ was six months younger than John the Baptist (Luke 1:24-47). Therefore, according to the law (Num. 4:3), He was baptized and began His official Priesthood work at the age of 30 (Luke 3:21-23), or six months after John began his preaching.

Clarke confirms this 30th year event in the Lord's life; he also adds: "This was the age required by the law to which the priests must arrive before they could be installed in their office" (Clarke, "Bible Commentary"). J. E. Talmadge adds: "To have taught in public at an earlier age would have been to arouse criticism and objection, which might have resulted in a serious handicap" ("Jesus the Christ," p. 166. Mosheim

tells us: "In the thirtieth year of His age He entered on the offices for which He came into the world" ("Eccl. Hist.", vol. I, bk. I, part I, chap. 3, sec. 3). In other words, He reasoned out His mission with the people before He reached the age of 30; but from this time on He taught with authority.

From various records, we obtain there were three years from His baptism to His crucifixion; hence John began his preaching three and one-half years prior to the crucifixion; therefore, the offering of Mosaic sacrifices ceased three and one-half years prior to the crucifixion, or three and one-half days in prophetic time. This places the beginning of John's preaching and the doing away with altar sacrifices, "in the midst of the week" (the middle of the 70th week) according to the above 27th verse; and the crucifixion at the end of the last or 70th week, in A. D. 33.

The Gospel of Jesus Christ, according to Mark and Luke, began with the preaching of John the Baptist. He had the high honor of opening up the New Dispensation, and the baptizing of the first disciples, including the Savior. That which He did was most lawful, but it took the Christ to complete the plan of salvation. Mark tells us:

"The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Mark 1:1-3.

Luke's testimony is more complete, for he adds that this New Dispensation was the Kingdom of God, and was to include all. I quote him:

"The law and the prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it." Luke 16:16.

From all the evidence presented it should now be clear why the "sacrifice and the oblation" (to offer same) ceased with John's preaching, for he closed the old Mosaic law and opened up the New and Everlasting Covenant.

ROBERT SHAW CONFIRMS THE FULFILMENT

I now cite a worthy witness, no other than Robert Shaw, who confirms the whole. He precedes his analysis with the following important statement:

"A most important key to the interpretation of the times given in ALL THE SCRIPTURAL PROPHECIES is found in the proper understanding of the 70 weeks of Daniel" (p. 6).

Shaw places the fulfilment of verses 23 to 25 of Daniel 9, exactly as we have previously proven from various sources; namely: (1) The beginning of the 70 weeks or 490 years with Ezra's decree and commandment in B. C. 457, and terminating at the Cross of Calvary in A. D. 33; (2) the end of the first seven weeks or 49 years in B. C. 408 when the wall and city were completed, (p. 85); (3) the beginning of the 70th week, seven years before the crucifixion (A. D. 26); (4) the middle of the 70th week marked the doing away with the Mosaic law of sacrifice; (5) the end of the 70th week, terminat-

ing at the cross in A. D. 33; the very date the Gospel Covenant was established. (6) the same prophecy calling for the destruction of the city and temple to follow the crucifixion, which was actually fulfilled in A. D. 70. In that siege and famine, in Jerusalem alone, 97,000 were taken prisoners and 1,462,000 met their ill-fate, (pp. 83-87, Shaw). According to Josephus' account, hundreds (500 and over) were daily captured and crucified on the outside of the wall, until "their multitude was so great that room was wanting **for the crosses.**" (vol. 2 of 2, bk. 5, chap. XI, p. 386). This was a terrible sight to behold, but a reminder of their own act, the crucifying of their Messiah, who had just previously visited them, preaching a Gospel of love and peace. I now quote in detail the remainder of Shaw's analysis ; he quotes the Vision and cites his analysis in parenthesis as follows:

"A proper rendering of verses 26 and 27 of Daniel 9 is as follows: And after (that is seven years after) three score and two years shall Messiah be cut off, and shall have nothing; and they (the Jews) shall be no more his people; and the end thereof (that is, of the Jewish polity) shall be with a flood (that is of war), and to the end of the war they (the Jews) shall be cut off by desolations. And he (Messiah) shall confirm a covenant with many (that is, with His disciples and followers) for one week (that is, for 7 years), and in the midst of the week (that is, three and one-half years before His death) He shall cause the sacrifice and the oblation (that is, the Jewish priestly office with the rite

of sacrificing animals) to cease (that is, by the exercise of His own earthly ministry), and (after the crucifixion) upon the battlements (of that doomed city which compassed His death), shall be the idols of the desolator, even until the consummation and that determined shall be visited upon the desolator (that is, by the future people of the Messiah, the prince).

"It is, therefore, seen how clearly Daniel tells, first, the time of the full re-establishment of the old Jewish polity by Ezra and Nehemiah (in 7 weeks, or 49 years, after the giving of the decree by Artaxerxes to Ezra, which was a period of 'troublous times')." ("Historical Origins and Historical Critiques," Robert Shaw, 1892 Ed. Revised. pp. 87-88, "Prophecies of Daniel").

The last week of this "70-week" prophetic period covered the closing 7 years of the Messiah's life, in which He was to establish and "confirm the covenant" of the Gospel. The closing of this period was to be marked by the true Messiah offering His own life as an atoning sacrifice "to make reconciliation for iniquity." Now this noble deed was fulfilled, to the very letter, in no other than Jesus of Nazareth.

Gabriel concludes the vision by referring to an overflowing destruction that would follow the "seventy weeks," with no time set for its fulfilment. Jesus the Christ foretold this same destruction, including the Temple, to be fulfilled within that same generation. All these things came upon the Jews, their Temple and city in A. D. 70, through the Roman army under Titus.

This completes our analysis. I now proceed to cite outside evidence, to corroborate the fulfilment of the Vision of the Cross in its main features.

ADDITIONAL OUTSIDE EVIDENCE

I quote from Summerbell, who cites Rollin (iii, 36) in his proof and usage of the Julian Calendar. This calendar is an additional testimony of great importance, for Summerbell proves that the time between dates of the decree given to Ezra and the crucifixion remains the same:

"Daniel gives 490 years (or 70 weeks of years) for the time when the Messiah was to be cut off, after the year when the decree went forth to rebuild Jerusalem. This was in the reign of Artaxerxes, A. M. 3547, to which add 490 and we have 4037. Christ's life was 33 years, which, added to 4004, brings us to 4037, when Christ was crucified. 'Most learned men agree that the death of Christ happened at the passover in the month Nisan, in the 4746th year of the Julian period.'

"'Four hundred and ninety years reckoned back from the above year leads to the month Nisan 4256 of the same period, **the very month and year** in which Ezra had his commission from Artaxerxes, king of Persia, **to restore and to build Jerusalem.**' During this 490 years of Daniel's vision, we have, first, seven weeks, or forty-nine years to rebuild the city; second, sixty-two weeks, or 434 years to the setting up of the kingdom, and one week, seven years for Christ to confirm the new covenant, and die." ("History of the Christians," Summerbell, p. 9). (49 plus 434 equals 483 years, or the beginning point

when Christ was to reason for 7 years with Israel regarding the replacement of the law of Moses with the fulness of His Gospel; 483 plus 7 years equals the total 490 years.)

Clarke, the noted Bible commentator, also fully and clearly confirms the following facts in brief: (1) Daniel's 70 Weeks equals 490 years, and are dated from Artaxerxes' Decree. (2) The first 7 Weeks, or 49 years, was covered by Ezra's work "in restoring the sacred constitutions and civil establishments of the Jews." (3) 62 Weeks later, a total of 69 Weeks, or 483 years, came "the public entrance of the Messiah on the work of the ministry." (4) The last or 70th Week—"He shall confirm the Covenant with many for one week", that is, seven years." (Under Daniel IX:24-27.) Lev. 25:8.

John Marsh, after quoting the "70-week" vision, adds the following:

"A day, in prophetic language, is a year. The period predicted therefore, was 490 years from the commission given to Ezra by Artaxerxes to the crucifixion of Christ; *** which was exactly fulfilled. With the like accuracy, also, did this prophet predict the duration of the Man of Sin and the reign of the prince of darkness," ("Eccl. History," p. 84).

COMMANDMENT GIVEN TO EZRA "ESTABLISHED"

We are now ready to further determine the dates of two events: (1) "The going forth of the commandment to restore and to build Jerusalem." (2) The date of the crucifixion. If we find them to be 490 years apart, then

the date of "the going forth of the commandment" will be the beginning of the 2300-year vision and our great problem will be solved. Ezra refers to his commission as follows:

"This Ezra went up from Babylon; *** and the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, **in the seventh year of Artaxerxes the king.**" Ezra 7:6, 7.

History places the reign of the Persian king, Artaxerxes Longimanus, from B. C. 464 to 424; therefore, his seventh year was in the year B. C. 457. Uriah Smith, the Adventist, refers to that all-important record of Ptolemy on this subject, quoting from the Advent Herald, as follows:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457, and the accuracy of this canon is demonstrated by the concurrent **agreement of more than twenty eclipses.** This date we cannot change

from B. C. 457" ("Thoughts on the Prophecies of Daniel," p. 205).

James Hastings, M. A., D. D., tells us: "The only Artaxerxes mentioned in the Old Testament is Artaxerxes Longimanus, the son of Xerxes, who reigned B. C. 464-425." "Dictionary of the Bible"—Artaxerxes. His seventh year would therefore come in the year B. C. 457.

John Marsh, in his "Ecclesiastical History," under "Ezra," says:

In "B. C. 457 Ezra was commissioned by Artaxerxes (the Ahasuerus of the book of Esther), governor of Judea. He went up to Jerusalem with about 1700 persons, bearing a munificent present of silver and gold from the king and his counselor, to the Lord God of Israel, and a proclamation to all the treasurers beyond the river, requiring them to furnish whatsoever should be commanded by the God of heaven, for his house" (p. 90).

A footnote under the above quotation says: "From the decree granting this commission, are to be dated the 70 weeks of Daniel."

The reader will note that our date of B. C. 457, the beginning of the 70-week or 490-year period, also the 2300-year period, checks with all of the above data, as the crucifixion fell on A. D. 33; therefore, B. C. 457 plus A. D. 33 makes a total of 490 years.

I have cited what I feel to be more than ample evidence to establish the date of the decree given to Ezra "to restore and to build Jerusalem" by Artaxerxes, king of Persia. I now invite attention to the second and last

of the two vital dates to be established, namely: In what year was the Lord crucified? I shall make my citations brief, for after all, it is the cold facts the reader is interested in. From some records we obtain the date of His birth, others His death.

HIS BIRTH AND CRUCIFIXION ESTABLISHED

John Marsh tells us: "Jesus Christ, the Savior of men, was born of the Virgin Mary, at Bethlehem in Judea, in the year of the world four thousand" ("Eccl. History," p. 126).

The year 4004 is quoted by some writers, Usher being the most prominent; however they were very much unsettled in their decisions. Various writers refer to their personal faith in the year 4000 as being the true birth year of the Christ. I quote from Rollin's "Ancient History":

"Archbishop Usher is my usual guide in chronology. The year before the birth of our Savior, which I suppose to be the 4004th year of the world; wherein I follow Usher and others, THOUGH THEY SUPPOSE IT TO BE FOUR YEARS EARLIER" (vol. 1, p. 29, preface).

Our most consoling historian, the only one in whom we can put our sublime faith is the Lord Himself. Now He has answered this question for us. He gave the Prophet Joseph Smith a revelation, wherein He commanded the Prophet to organize the Church of Jesus Christ on April the sixth (Nisan 14th, Hebrew), 1830.

The Lord in referring to this date has connected it with the birth of the Messiah; I quote in part:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April." D. C. 20:1 (D. C. sec. 21.)

B. H. Roberts, one of our most eminent writers and an authority in history and theology, quotes the above verse with the following comment:

"I believe that this—better than any other authority, fixes the time of the birth, or the "Coming of our Lord and Savior Jesus Christ in the flesh"; * * * It must be remembered that this revelation in section twenty of the Doctrine and Covenants was given before the Church was organized—at sundry times between the first and the sixth of April—and that the prophet was instructed to organize the Church on the sixth day of April, 1830, hence it was not mere chance that determined the day on which that organization took place" (History Joseph Smith, "Millennial Star Supplement" to vol. XIV, p. 22; B. H. Roberts, "Outlines Eccl. History," p. 16).

B. H. Roberts, in the above volume and page under "The Day of Messiah's Birth" cites the late Joseph F. Smith regarding the anniversary of our Church, the birth and death of our Savior all coming on the same day, he

places the date of the crucifixion **on the same date thirty-three years later.**

The basic authority of the above statement comes from the Prophet Joseph Smith; taken from his personally written "History of the Church" under date of April 6th, 1833 (vol. 1, p. 336); quoted in part:

"The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom—it being just 1800 years since the Savior laid down his life that men might have everlasting life.
* * * This was the first attempt made by the Church to celebrate the anniversary of her birthday."

From the above cited revelation to Joseph Smith that places April 6th, 1830—1830 years from the birth of Christ and his statement that April 6th, 1833, was "just 1800 years since the Savior laid down his life" we obtain the following vital facts:

(1) That April 6th of the first year, called Zero Year, the beginning of A. D. 1, is the true date of Christ's birth; (2) that April 6th, A. D. 33 was the date of the crucifixion; (3) that A. D. 1830 is 1830 years from the birth of Christ, as well as the beginning of our Christian Era, and not 1833 or 1834 as some try to make appear. In other words the 3 or 4 year error contained in the Dionysius' Vulgar Era that would place the true birth of Christ at B. C. 4-3 (according to that era) has not been carried down through the ages. It is true that certain records contain various dates connected with this era that have not since been readjusted and still stand in error and are greatly misleading.

Dr. William Smith, in his "Dictionary of the Bible" has equated the Jewish Calendar to that of ours and states the crucifixion took place on April 6th (Nisan 14, Hebrew). He also cites Clement of Alexandria (b. 150, d. 220 A. D.), who likewise accepted April 6th as authentic (vol. 2, p. 719).

Summerbell, in his "History of the Christians," quotes the following from Rollin:

"Most learned men agree that the death of Christ happened at the passover in the month Nisan, in the 4746th year of the Julian period" (Rollin iii, 36).

The Lord's Passover came on Nisan 14th, corresponding to our April 6th, on that occasion. The life of Jesus Christ was exactly 33 full years (which I shall prove later), therefore the date of His birth and crucifixion was April 6th. Now the Julian calendar or era is dated January 1st, with its initial point exactly 4713 full years prior to our present Christian calendar date of January 1st, A. D. 1. (Funk & Wagnalls' "New Standard Dictionary," Julian.) The difference between these dates (4746-4713) gives us 33 years for the life of Christ, which represents His true age.

Our present Christian calendar was formed in honor of the birth of Christ, but the beginning of the calendar year was afterwards set back from March 21st to January 1st. By using December 25th for the date of His birth, as accepted by some, would still place it practically (within a week) at the beginning of this era; but this December 25th would fall in the last week of the Julian year 4712. Now this we know to be in error, but by

placing His birth where it belongs, on April 6th, this date would fall in the Julian year 4713, which agrees with all authentic records; furthermore, it checks perfectly with His age at the date of death.

We have previously referred to the fact that the true date of Christ's birth was on April 6th, and not December 25th, as adopted by the Catholic church. Therefore, this April 6th should have represented the beginning of the year 1, called the Zero year of the True Christian era. But, on account of the beginning of the year being, years later, set back about 2 months and 21 days, this April 6th now comes in the 4th month of our present calendar year. Therefore, the period of January 1st to December 31st A. D. 1 became identically equivalent to the Julian year 4713. This latter equation is verified by many records. I quote the Encyclopedia Britannica as follows:

"The first year of the Christian era corresponds with the year 4714 of the Julian Period" (Under "Julian," 11th edition). *A.D. 1 - True ERA = 4713 - 4714.*

His crucifixion likewise fell on April 6th, it being exactly 33 full years from His birth, but since the calendar changes, this calendar date of April 6th, A. D. 33, is ~~not~~ written April 6th, A. D. 34, but it equals a date 33 full years, 3 months, and 6 days from the beginning of our present era. The reader must bear in mind that the date of January 1st, 1928, is not written until 192~~8~~ full years and a part of one day has passed.

The most authentic record tie we have to the life of Christ is that He was crucified on the Lord's Passover,

Nisan 14th. Now, this Hebrew date in that particular year corresponded to April 6th with us (Lev. 23:5, 6; Matt. 26:17-74; Luke 22:7-15; 23:52-54; John 19:31).

The Julian calendar (Old Style 365½ days) was created at the request of Julius Caesar beginning with B. C. 46, Dionysius era, or B. C. 42 of our present calendar, equals Rome 708. He also changed the beginning of the year from March 21st to January 1st ("The World Almanac and Ency.", 1922; "Ency. Britannica," 11th Ed., "Calendar"; "The Americana," "Calendar").

This calendar was used in Italy and various countries until A. D. 1582, when Pope Gregory XIII accepted from certain wise men our present calendar. It is called the Gregorian or New-Style. This new year consisted of 365 days, 5 hours, 48 minutes and about 46 seconds. They at that time had to add ten days to their time to bring the Vernal Equinox on March 21st, where it belongs.

This Gregorian calendar was put in force in Great Britain in 1752, which changed their time 11 days; Sept. 2, 1752, was followed by Sept. 14th. Their year, before this change, began on March 25th; this would have adjusted the beginning of their New Year to April 6th, and it would have been a true Christian calendar, by using 30 days for March as formerly used ("The Dictionary of Statistics," Mulhall, 4th Ed. Revised. "Calendar"). History also tells us:

"And in order to preserve uniformity in future, the Gregorian rule of intercalation respecting the secular years was adopted. At the same time, the commence-

ment of the legal year was changed from the 25th of March, to the 1st of January" (Ency. Britannica, 11th Ed. "Calendar").

The reader will bear in mind that these and other changes in calendar time and the different eras, some writers using one and others another, account for the various variations in dates. (See Chart.) William Smith, in his "Comprehensive Dictionary of the Bible," under "Jesus of Nazareth," hands down the following on the date of crucifixion:

"Wieseler, Bishop Ellicott, Dr. P. Holmes (in Kitto), place it on the 7th of April, A. D. 30" (Dionysian era,—3 to 4 years in error, same to be added.) "or A. U. C. 783" (True Roman Calendar) *** "Usher, Apr. 3, A. D. 33; Roger Bacon, Scaliger, Pearson, Newton, and the A. V. agree with Usher as to the year" (p. 476).

From Luke and Mosheim we obtain a double equation to the age and crucifixion of Christ; each is also connected with a calendar-date. Luke tells us that Jesus the Christ was baptized at the age of thirty, and that this was in the 15th year of the reign of Tiberius Caesar. (Luke 3:1-23; Num. 4:3.) Augustus Caesar made Tiberius his colleague in the empire in A. D. 15, therefore, the end of Tiberius' 15th year reign would fall in A. D. 30, the date of Christ's baptism; hence, A. D. 33 would be the date of crucifixion. Now this 15th year of Tiberius also corresponds to the year 779-80 Rome. From this we obtain His 33rd year or date of crucifixion to be in the year of Rome 783 and His birth in 750.

From Matthew (2:16-23), Mosheim (bk. I, part I,

cent. I, chap. 3, note I) and others, we learn that the death of Herod took place a few months after the birth of Christ, in the year Rome 750. Now this corroborates the above paragraph. Furthermore, various ancient legends tell us that "the followers of Basilides observe also the day of His baptism as a festival, spending the whole previous night in reading; and, they say, it was in the 15th year of Tiberius Caesar" (Mosheim bk. 2, cent. 4, part 2, chap. 4, note 12). This also confirms Luke 3:1-23.

In the above reference Mosheim also speaks of others keeping the 28th year of Augustus, on the (25th of Pachon) 20th of May for His birth. This 28th year corresponds with A. D. 1 with us. These two legend references form a perfect calendar tie to His birth, age and date of His baptism.

I now confirm the whole from Wm. Smith's "Comprehensive Dictionary of the Bible," (Protestant), under "Jesus of Nazareth" (p. 476).

"Herod died in the first part of Nisan A. U. C. 750" (equals B. C. 4, Wieseler, via Dionysian era) Jesus being "born in the beginning of A. U. C. 750 (or the end of 749), Jesus would be 30 years of age in the beginning of A. U. C. 780 (A. D. 27)." His crucifixion would therefore come in ^{782 - Near Beg.} 783 Rome, His birth in ^{749 - Near Beg.} 750 Rome, which also places His age at 33 years. (This A. D. 27 is also per Dionysian era, equals A. D. 3¹ present era.)

In reference to the beginning of John the Baptist's preaching coming in the 15th year of Tiberius Caesar, as given in Luke (3:1-23), he says: "It was in the 15th

year of Tiberius the Emperor, reckoning from his joint rule with Augustus (Jan. A. U. C. 765), AND NOT from his sole rule (August A. U. C. 767), that John the Baptist began to teach" (Under "Jesus," p. 466).

Now then, we have: If the 1st year of Tiberius Caesar equals 765 Rome, then his 15th year would equal Rome 780, and if this latter date came at the end of the 30th year of Christ's life, then the end of His 33rd year, or date of crucifixion, fell in the year 783 Rome; therefore, His birth took place in the year of Rome 750, as previously confirmed. I quote these numerous authentic ties to set clear certain records that are based on the Dionysian era.

All Rome calendar dates based on this era must be reduced about 4 years, and about 4 years added to all A. D. records per this era. This will include the above dates of A. D. 27 and B. C. 4. Hence, if equated to our present calendar would equal A. D. 30 for His baptism and A.D. Zero for His birth. Wm. Smith concludes the following: "It follows, therefore, that the Dionysian era (the Vulgar Christian era), which corresponds to A. U. C. 754," (Rome, for the date of His birth) "is at least 4 years too late" (p. 476).

These various equations connect up and complete the cycle, for the reason they check perfectly with the known triple equation; namely, **that the year 750 Rome, equals 4713 Julian, equals A. D. Zero^{or ONE on}, our present calendar, or the 4001 from Adam.** (See chart.) Hence the year A.D. Zero and A. D. 33 are here confirmed with unimpeachable

end of

evidence, as the true dates of His birth and crucifixion respectively.

In the Catholic Bible (under "Condensed Chronological Table" and "The First Century of the Christian Era") we find the birth of John the Baptist set at "June 24, 4000." These same tables confirm the 28th year of Augustus Caesar to be in A. D. 1, as previously quoted. From Luke 1:26-48, we learn that John the Baptist was six months older than the Christ; hence this would place the birth of Christ at the end of the year 4000. This confirms our previous quotation from John Marsh. The Lord's crucifixion is shown, in the same chronological table, to have occurred on April 15, A. D. 33. Historians Hug and Pearson also place His birth at the beginning of the year A. D. 1.

The date of crucifixion has been proved from various sources to have occurred in A. D. 33. The Encyclopedia Britannica quotes A. D. 33. A footnote under "Jesus Christ" in Josephus (vol. I, bk. 18, Antiquities, chap. 3) quotes A. D. 33. Usher, the great Protestant Archbishop and scholar of the sixteenth century, under "Chronology of the Bible," quotes April 3rd, A. D. 33.

Murdock, in his translations of Dr. Mosheim's "Institutes of Eccl. History," tells us that "The birth of Christ was first made an era from which to reckon dates" (bk. I, cent. 1, chap. 3, note 1). This testimony is in harmony with the Word of God, which says: "For they would not harken unto His voice, nor believe in His only begotten Son, even Him whom He declared should come in the meridian of time, who was prepared

from before the foundation of the world." Book of Moses, 5:57.

The Encyclopedia Britannica, under "Day" of the Jewish month Nisan, states that the Passover came on Nisan 14th. The same authority states that the early Christian traditions are unanimous on this point. William Smith's "Comprehensive Dictionary of the Bible," (Protestant) under "Jesus Christ," states that the 14th day of Nisan, the Passover and the date of crucifixion came on April 6th, on this occasion (p. 473).

The 24-hour day began at 6 in the evening, in that age. The Christ ate the Passover with His Apostles Wednesday, April 6th, (Nisan 14) A. D. 33, about midnight; was betrayed in the early morning hours (Matt. 26:17-50); brought before Pilate about 7 a. m.; crucified at 9 a. m.; died at 3 p. m.; buried at about 6 p. m., and thus ended that day. (Matt. 26:51-75; 27:1-66; John 19:31-42; Mark 15:24-47; Luke 23:27-54.)

James Hastings, M. A., D. D., states in his "Dictionary of the Bible," under title, "Jesus Christ," that the date of crucifixion was on Nisan 14th, it also being the day of the Passover, and that the Feast of Unleavened Bread was on the 15th to 21st, inclusive. In the same volume (vol. I, p. 411) under "Chronology of the N. T.," he cites the day of the week and year that Nisan 14th (Hebrew) fell on for various years surrounding the year of crucifixion taken from the subjoined table c. f. Salmon, "Introduction to N. T.," Appendix to Lectures XV, Mas Latrie, "Tresor de Chronologie," p. 94, as follows:

A. D. 28	Saturday.....	Nisan 14th
A. D. 29	Friday.....	" "
A. D. 30	Tuesday.....	" "
A. D. 31	Saturday.....	" "
A. D. 32	Saturday.....	" "
A. D. 33	Wednesday..... <i>end of</i>	" "

The reader is urgently requested at this time to connect up the above date of Wednesday, Nisan 14th, A. D. 33, with the conclusive proof, shown on pages 83 to 88, taken from the Record of the "Gospels," wherein the day of crucifixion was found and proven to be Nisan 14th and on Wednesday. This conclusive comparison is perfect, the proof is immovable as stones blended in concrete. Having the day of the week, the day of the month and year now separately established, the above calendar confirms the three and has closed the last gap of doubt, namely: He was born on April 6th, A. D. Zero; baptized April 6th, A. D. 30; crucified on Wednesday (Nisan 14th) April 6th, A. D. 33; resurrected at the very end of Saturday, April 9th, the beginning of Sunday, about sunset, 6 o'clock.

Now comes the Book of Mormon with its chronological dates, stating that the Nephites were given a sign concerning the birth of Christ, consisting of two days connected with continual light, preceding the day of His, Christ's birth (Hel. 14:1-4); that they began to reckon their future time from this sign (III Nephi 2:6-8), and that in the beginning of the fourth day of the first month of the 34th year (or a total of 33 years, 3 and a fraction

days), a sign pertaining to the crucifixion of Christ was also fulfilled.

The latter sign consisted of three days darkness, and included a great earthquake which rocked America. Whole cities were covered up, others were sunk, many destroyed by fire to the extent that the face of the whole land was greatly changed. (III Nephi 8:1-25.) This great calamity, they were told, was the fruit of their sins. It also accounts for the unlimited ruins now being unearthed, unveiling an ancient Israelite civilization.

There is a great probability that a portion, if not all, of these additional three or four days occupied within the two signs, represents time including the two signs, the natural difference of time between the two continents, or very possibly a slight difference of about 2 hours error, in the length of their year, would also account for these three extra days; thus leaving a net difference of 33 years from His birth to the cross.

Having the age of the Christ, as handed down through the Book of Mormon and various other records, namely, 33 years, we are now able to check and set both the date of His birth and of His death. His birth on April 6th, A. D. Zero, and His death April 6th, A. D. 33.

THE FINAL PROOF

With the date of crucifixion established beyond doubt, we are now also in a position to apply the test of the 70-week Vision of the Cross, the 490-year period. The date of the commandment given to the Prophet Ezra has been shown to be issued by the Persian Emperor Art-

axerxes in B. C. 457. From the date of this commandment to the date of the Cross, according to the Vision, was to be 490 years. Now for the test:

B. C. 457 to A. D. 33 gives us our 490 years. It also gives us, or rather, verifies, the precise date, namely, B. C. 457, for the beginning of Daniel's 2300-year vision, which we have previously found, from two separate channels of Holy Writ chronology, to be fulfilled or terminated in A. D. 1843. We now apply our third check by adding 2300 years to B. C. 457 AND WE AGAIN HAVE OUR A. D. 1843, (457 B. C. plus A. D. 1843 equals 2300 years.)

In this very year of A. D. 1843 the Gospel of Jesus Christ, with its associated restored Priesthood and the Holy Sanctuary, was completed and given to the world, the last revelation through the Prophet Joseph Smith having been given in this year. It was also sealed with the blood of martyrdom of that noble Prophet the following year, June 27, 1844.

He had completed his work, received and delivered his last revelation within the exact given limit of time as revealed in the three visions given to Daniel (chapters 8, 9 and 12). The revelation covering the law pertaining to marriage for eternity was recorded July 12, 1843, but it was received and taught in the early part of 1831. (See "Essentials in Church History," by Joseph Fielding Smith, "marriage".)

Thus has the Word of God been fulfilled, and it has all come about in a most natural manner. Many students of prophecy knew that something was going to happen in

1843. Some thought that it would be the second coming of the Lord, but they overlooked the fact that many prophecies call for the restoration of the Gospel, Priesthood, and His Holy Sanctuary before that great event takes place.

Now, the Prophet Joseph Smith was called into the courts or cast into prison some forty-four times by religious fanatics and apostates, but on each count was honorably acquitted. The powers of hell stood against him; laymen and ministers fought him, but the Word of God rolled on.

All agreed among themselves that no such thing exists in these days as a prophet, neither are there such things as visions or the receiving of revelations. His life was demanded and he was forced to seal his testimony with his blood. Why? For proclaiming that he had seen the Father and the Son; that they had been his sole guides in restoring the Priesthood, setting up the Church and Holy Sanctuary, the Temple.

Like most all prophets, Joseph Smith delivered unto men that which God had given him, and his testimony became binding on the world through his martyrdom. Paul tells us:

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength AT ALL while the testator liveth." Heb. 9:16-17.

The great satisfying blessing connected with prophecies which set the date for fulfilment, lies in the fact that the set time will produce their sure fulfilment.

Hence, the history of A. D. 33 must tell of a sacrifice made by the true Messiah. Likewise, A. D. 1843 must produce a **Temple-building Prophet**, and of necessity the restoration of the true Gospel Ordinances and associated Priesthood.

The Christian world has many creeds, but none possess the Lord's Holy Sanctuary. They neither have, nor make claim to these credentials, nor are they able to set forth the slightest proof showing wherein they have received these blessings. Hence the vision along the Gospel road is clear and the honest seeker need never be deceived.

The Prophet Joseph Smith stands alone with his claims; but, they are stamped with the seal of God. He declared that he was called of God to be a prophet to this closing generation, that he was authorized and commanded to restore the Church of Jesus Christ and to build the Lord's Holy Temple.

Now, these things have come to us just as prophecy foretold they should come, and he completed his noble work, sealing his testimony with his death, at the appointed time. Friends:—Are you willing to permit the Lord to call your leaders in this great work of **preaching His Gospel Plan of Salvation**, or do you prefer to call your own?

At the Chicago World's Fair a mutual religious congress was held, including practically every creed and division. They differed on all doctrine, but agreed that the "Church of Jesus Christ of Latter Day Saints" be excluded.

The fact that there were numerous divisions was the base upon which new qualifications were applied, years later, at the San Francisco Exposition. The principal one was: that no one be permitted a seat unless he represented **an original religion.**

In due time the hour came when both Protestant and Catholic Christendom presented their credentials. The principle of eliminating all those who had **branched off from another church** resulted in the exclusion of all except the Church of Jesus Christ of Latter Day Saints and the Roman Catholic church.

As an act of courtesy, and not by right, the two agreed to permit the Church of England to join them, for the reason that she, to a great extent, was the mother of many of the Protestant branches. If a comparison with the original Gospel had been made against the Roman Church doctrines, she, too, would have had to retire. **For surely a complete change of church doctrine and principles registers a man-made division.**

I cite this instance to show that the Church of Jesus Christ of Latter Day Saints, so-called "Mormon," has a firmer foundation than the average man realizes or will admit. If Jesus the Christ is to be our Redeemer, then His Church must be ours.

The many prophecies uttered by Joseph Smith, together with their fulfilment, are alone sufficient to prove his divine calling. Furthermore, his character and personality were most favorable. The masses of his people idolized him. Now these qualifications have all been

covered by many able writers; lack of space prohibits my reviewing them.

The fact that this marvelous prophecy, namely, the 2300 day-year event, as revealed unto the prophet Daniel, setting the exact date for the restoration of the Lord's Holy Sanctuary and its included Gospel, is now applied, proved, and published for the first time naturally eliminates all negative arguments of those who are ever ready to deny or oppose the fulfilment of the Word of God.

If Joseph Smith had published them himself men would have said that he was simply applying something that seemingly appeared to fit the ambition and date of his life. Furthermore, the prophecy could not have been completely fulfilled, according to Paul, until after his death. (Heb. 9:16-17.)

I am personally thankful that God has arranged the direct application of these grand prophecies at a date when their full significance can be weighed, free from selfish ambition of mortal men.

We read of false accusations which the devil, through the assistance of the Copper Smith, Nero, and others, hurled against the Former Day Saints. It mattered not to them what they said, just so it had its poisonous effect upon the Saints.

According to prophecy, we are to have the same type of men in the Latter Days. Their literature is being circulated today. Now, many of these men are noble and brilliant, but like Paul of old, they believe and accept, without investigation, these circulating stories and think

they are pleasing their God by persecuting the Saints. Paul found himself before it was too late, but Nero failed.

The Latter Day Saints are making every effort to proclaim the news of the Restoration of the Gospel to every soul. Thousands of Seventies, Elders, Apostles, and every branch of the Priesthood have left their homes for the continents and isles of the sea to preach these glad tidings at their own expense.

The various warnings of God and His invitations to His children, through His servants, to draw near Him will soon be over; for we are most certainly living in the last hour of the closing watch.

May the Lord bless every reader of this book, that he may be drawn closer to his God, see more fully His divine purposes, and grasp the truth, comprehend and appreciate the magnitude of the language of God as quoted and delineated in terms of unchangeable figures, immovable dates, and unquestionable events, as revealed from Heaven to His ancient prophets, and confirmed in our day by their fulfilment.

The divesting our hearts and consciences of all vices and superfluities of life and the taking of timely heed to these God-sent warnings and blessings will fit the human soul as a living stone to ever dwell in that real, material and tangible spiritual kingdom and City of the New Jerusalem, that house not made with human hands, but "built upon the foundation of the Apostles and PROPHETS, Jesus Christ himself being the Chief cornerstone." (Eph. 2:10-21; Rev. 18th to 22nd chapter.)

CHAPTER X

THE MISSION FIELD

WE have now completed our brief analysis of the two marvelous visions pertaining to the Cross of Calvary, the great Apostasy (resulting in the loss of the Priesthood), and the restoration of that same Gospel and the promised Latter Day Sanctuary, the Temple. From these two visions we obtain the three most important dates pertaining to this generation. They also answer the three most important religious questions.

These three keys are most vital and satisfying to the missionary who has the doubting world to face, for it is no easy task to induce men to come into the Church of Jesus Christ, obey the ordinances and live the principles of the Gospel, with the promise that they shall then obtain a divine testimony from Heaven regarding its truthfulness. Nevertheless, this is the sure promise and is worth all when once received.

Our missionaries meet many who openly demand an outward sign or ready evidence regarding the Divinity of our claims before they will investigate. I have referred to some of these outward signs; let us use them in a missionary work. We now enter the mission field searching for the souls of men who love the Lord, their Savior, more than the ways of the world. There is a man approaching; he appears to be a Jew. I shall meet him.

THE JEW

Missionary: Good evening, brother, I am a Christian, and I am interested in the "Church of Jesus Christ of Latter Day Saints." We are interested in your spiritual welfare. May I ask: Are you living the Gospel of Jesus Christ, and have you obeyed its saving ordinances?

Stranger: I am an Israelite; we Jews do not accept Jesus of Nazareth as the Messiah; we are still looking for Him to come.

Missionary: Why so? Have you not read the Word of God on this subject? Do you not realize that the Angel Gabriel was sent unto the Prophet Daniel to reveal unto him **the exact year** that your Messiah was to come; that He was to bring with Him His Gospel Covenant, which was to replace the one given unto you **by Him through Moses**; that this Messiah was to reason with His people for seven years **regarding these two Covenants**; and then was to seal His mission and love for His people with His own life; thus becoming the real Paschal Lamb? (Dan. 9:27; I Cor. 5:7-8.) Paul tells us that Jesus the Christ blotted out the old ordinances and nailed them to the cross. Col. 2:6-17.

Jesus of Nazareth marvelously fulfilled every sign and prophecy pertaining to the Messiah, and He was slain, according to ^{our} ³⁴ law, on the 14th day of Nisan (April 6th, A. D. 33), **the exact year and month** as set by the Angel Gabriel for the true Messiah to make that great atoning sacrifice for the fall of man. **He, and no other,** fulfilled this prophecy which has established His

Divinity and Messiahship beyond all question of doubt.

This same Jesus is soon coming again, not as the Messiah, but as King of Kings to set up the fulness of His Kingdom, to rule the world in love and to execute death and justice on those who have rejected His Plan of Salvation; therefore, my brother, why look ye for another? Can you not see the mistake the Jewish people have made? Is it not true that they were looking for His second coming instead of His first? Hence, they deceived themselves.

There were to be three separate comings of Jesus the Christ, first as the Messiah (Isa. 40:3), then as King of Kings, (Isa. 40:4-5; Dan. 7:13; Jude 1:14-15; Zech. 14:1-4), and last of all, as the Great Judge. We are now expecting His second coming in a very few years. The last one will immediately follow the termination of earth's temporal duration of 7000 years. (Rev. 20:7-15; John 5:17-29.)

This second glorious event is at our door. Now, have you considered your position of wilfully rejecting and ignoring your Redeemer the Christ? In return what can you expect from Him? Remember His words: "Judge not, that ye be not judged. **For with what judgment ye judge, ye shall be judged:** and with what measure ye mete, it shall be measured to you again." Matt 7:1, 2.

I appeal to your inner soul to cast off your traditions and creeds and let God settle the question **as to who is this Son of God** who has been invested with the Messiahship. The fact that the first fifteen bishops presiding over the "Church of Jesus Christ" at Jerusalem

were Jews (Eusebius iii, 69, 74, IV, 78) is evidence that many of the eminent Jews of the first two centuries accepted Jesus as their Messiah. Our brief records show that this Jesus appeared some sixteen times after His resurrection; that as many as five hundred at one time were made living witnesses of His resurrection. (I Cor. 15:1-23; Luke 24th chapter.) Paul states in his writings (of A. D. 59), that most all of these five hundred were still alive.

James, the half brother of the Christ, (Matt. 13:53-56; Gal. 1:19), became an apostle, and acted as the first of the above referred to fifteen bishops. His great righteousness, relationship to the Messiah, and labor in the Jewish-Christian church at Jerusalem became worldwide known. (Eusebius iii:69.)

From Hegesippus we learn that this James converted many, including members of the Jewish Sanhedrim; that the wicked Scribes and Pharisees, being alarmed at their increasing numbers, forced James to publicly, from the top of the Temple, use his influence with the masses persuading them to forsake this Jesus. But, from that elevated point, instead of a denial, he bore an inspiring testimony that brought forth great echoes of "hosannahs to Jesus the Son of David" from below. This enraged that certain group of Scribes and Pharisees and they rushed upon him throwing him down to the ground, others stoning him to death. (ii, 63; also confirmed by Eusebius, bk. iii, 69; also bk. ii.)

Summerbell, that noted Church historian (in his "History of the Christians"), quotes scores of witnesses

of the first four centuries who bore their written testimony to all the works performed by Jesus of Nazareth and His apostles. They also confirm a true foundation for every Book of the New Testimony.

Eusebius, the "Father of Church History," in his writings of A. D. 315, tells us that "Diocletian commanded the Bibles to be burnt." (A. D. 284, viii, 130.) My friend, if we only had one hundredth part of the written records of this Jesus—preaching would be unnecessary, the records would tell a convincing story.

The history of Jesus Christ has been written from many different angles, and they all agree. (1) We have the many prophecies from the prophets, written long before His birth, covering practically every important event of His life. (2) The 27 books of the New Testament, nearly all written by men who were personally acquainted with the Christ. (3) The writings of the various ancient historians, both sacred and profane, all confirming His reality and greatness. Let us review a few of them:

According to the laws of God, and the Order of His Holy Priesthood, any just and righteous father forever stands at the head of his household; therefore, it was essential that God, and not man, should be the father of His only begotten Son in the flesh. Furthermore, He was a God: A man father would have made Him a man; hence, we read:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (God with us) Isa. 7:14. Luke and John give us the fulfilment:

28. "Blessed art thou among women. *** 31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. 32. He shall be great, and shall be called the Son of the Highest: 34. Then said Mary unto the angel, How shall this be, seeing I know not a man? 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: **therefore, also that Holy thing** which shall be born of thee shall be called **the Son of God.** 38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Luke 1:28-38.

John bears witness that the Christ was "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13; Matt. 1:16-25. To Isaiah was given the manner in which the Messiah was to come:

"For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6. His birthplace was also revealed to the prophet:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, **from everlasting.**" Micah 5:2.

Angels proclaimed His birth and sang songs of joy to the shepherds (Luke 2:1-16); they guarded Him in

His infancy (Matt. 2:1-22); announced His resurrection (Matt. 28:1-7); and stood as God's witnesses on the Mount of Olives bearing a message from Heaven that "this same Jesus, which is taken up from you into Heaven, shall so come **in like manner** as ye have seen Him go into Heaven." (Acts 1:11.)

A heavenly dream was sent to Joseph and the wise men, warning them that Herod sought the death of the child Christ. To take the child into Egypt and remain "there until I bring thee word." (Matt. 2:12-15.) The slaying of the male children by Herod, in his efforts to kill the child Christ, and the calling of His "Son out of Egypt" were also foretold by the prophets. (Jer. 31:15; Hosea 11:1; Matt. 2:16-22). "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Matt. 2:23.

The life of Christ was filled with miracles, including raising the dead and performing other marvelous works. This was confirmed by apostles and historians, and John testified at the close of his Gospel history of the Christ, that:

"And there are **also many other things** which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21:25.

We read where the violent winds and rushing waves obeyed His voice (Matt. 8:25-27); a barren fruit tree withered away at His command, and His triumphal entry

into Jerusalem riding on the ass was fully foretold by the Prophet Zechariah, (9:9; Matt. 21:1-20).

Isaiah speaks of "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." (40:3.)

Now this was the mission of John the Baptist, and these are almost the very words he uttered. (Matt. 3:1-4; John 1:19-34.) Matthew tells us: "Then went out to him Jerusalem, and all Judea, and all the regions around about Jordan, and were baptized of him in Jordan, confessing their sins." (3:5-6.)

"Then said they unto Him, Who art thou? *** He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:22, 23.

John the Baptist was a special prophet, an Elias, called from His birth, "**to make ready a people prepared for the Lord.**" Luke 1:13-17; Matt. 17:1-13. We can picture the Lord standing before this Elias, forerunner and prophet, ready to obey the same law and ordinance that you and I are required to accept. As John lifted Him from beneath the waters, the heavens were opened, the Holy Ghost rested upon Jesus as a Witness to John, that this was the Messiah, the Son of God. (John 1:29-34.)

The voice of God rang from the heavens above: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) At the Mount of Transfiguration, we see Moses and Elias standing with the Christ and again hear the voice of God, the Father of all: "This is my beloved Son, in whom I am well pleased; **hear ye Him.**" Matt. 17:1-5.

Now, my friend, this Jesus that I am telling you about, experienced all the ups and downs of human life. He was born in a manger, "because there was no room for them in the inn." (Luke 2:7.) From Matthew, Mark, Luke, and John we obtain the actual events of His life, but Isaiah foretold the same story in very detail 700 years before His birth. I quote him:

3. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised, and we esteemed him not.

4. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. "He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. "And He made His grave with the wicked," (between two thieves and in the world of Spirits) "and with

the rich in His death" (buried in Joseph's tomb, a rich man Matt. 27:57-60); "because he had done no violence, neither was any deceit in his mouth ***.

12. "He was numbered with the transgressors"; (between two thieves) "and He bare the sin of many, and made intercession for the transgressors. Isa. 53:3-9,12. (Matt. 27:11-50.) Isaiah also tells us:

61. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. 50:6. (See Matt. 27:26-37 for its perfect fulfilment.)

The prophets Jeremiah and Zechariah foretold the details of the price of thirty pieces of silver which the priests of Israel would give for their Savior's betrayal and the return of this blood money, by Judas, who cast it at the Elders' feet on the Temple floor; and how it was afterwards used by them to buy a potter's field. (Matt. 27:1-10.)

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11:12, 13.

David foretold events of the cross: "They part my garments among them, and cast lots upon my vesture." (Ps. 22:18; John 19:23, 24.) Now these things were all truly and marvelously fulfilled at the cross. (Matt. 27:1-38.) The hearts of Israel were turned into stone, but

the sun hid its face in shame, the earth shook in protest, and the veil of the temple was rent from the top to the bottom. (Matt. 27:45, 50-52.) Water and blood were dripping from His side, for the prophet had said: "They shall look upon me whom they have pierced." (Zech. 12:10.)

David also tells us that the body of Christ would not see corruption while in the grave; (Ps. 16:9, 10.) Christ foretold the details of His death, and the hour of His resurrection. (Luke 18:31-34; Matt. 12:38-40; John 10:17, 18.)

On that rugged cross, after treading that rough and rugged road, His body can be pictured, hanging, cold and still. His mother and the disciples were weeping; but in yonder world of Spirits there was great rejoicing. The spirit of Christ, the Messiah, had entered and unlocked many of their prison doors. The words of Isaiah were being fulfilled. The long looked-for deliverer had appeared. He had come:

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42:7.

You will also recall the words of Christ addressed to one of the two thieves: "Verily I say unto thee, **Today** shalt thou be with me in Paradise." Luke 23:43. In other words, the spirit of this man saw the Christ and possibly heard Him preach the Gospel in the Spirit world that very day. The fact of the Gospel being preached in the Spirit world, during those three days, by Christ, is

also confirmed with unquestionable language by Peter, His senior apostle. I Peter 3:18-20; 4:4-6.

The mighty signs given at the time of the crucifixion caused great fear to come over the people. Even the cruel soldiers declared: "Truly this was the Son of God." (Matt. 27:54.)

Three nights and three days in due time had almost passed by; all hopes were abandoned by His disciples. Mary and the women assembled to prepare His body for its final burial. (They had forgotten His statement that His body would be in the tomb, or heart of the earth, for three nights and three days **only**. Matt. 12:38-40.)

Then came the closing hour of the third day (about 6 o'clock in the evening), the extreme end of Saturday—the beginning of Sunday. A great earthquake took place, the guard fell back as dead men, the great stone was rolled from the door of the tomb as the earth shook and the Roman seals were broken. His spirit entered His waiting body, He became a resurrected being, **His Messiahship was established, and the fall of Adam had been atoned for.**

We read that Christ spent 40 days on earth after His resurrection, showing Himself unto His apostles several times and many others, 500 at one time, while preaching on the things pertaining to the Kingdom of God. (Acts 1:1-3.)

Josephus, possibly the greatest Jewish historian, refers to Pilate crucifying Jesus, the Christ. He also refers to "James the Just," (the half brother of Christ) as "the brother of Jesus, who was called Christ, whose name

was James." This James, he tells us, was a most righteous man, and that some of the Jews attributed the downfall of their City, Temple, and Country as a judgment from God rebuking them for stoning him to death. (vol. I, bk. 20, Antiquities, chap. 9.) I continue to quote Josephus:

"Now, there was about this time Jesus, a wise man; if it be lawful to call him a man; for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. **He was the Christ;** and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold **these and ten thousand other wonderful things** concerning him; and the tribe of Christians, so named from him, are not extinct at this day." Vol. I of 2, bk. 18, chap. 3, Antiquities; (Latter part century one).

Stranger: This is surely wonderful testimony, but I have heard some of my people say that this portion can be read two ways; others doubting its existence in the original works of Josephus.

Missionary: I agree that a few make this claim, but they have no proof. Their assumption is vague. Various records show the inconsistency of this statement.

William Whiston, M. A., a translator of Josephus's Works (1887, New York), under heading: "Appendix" wrote a ten page article, wherein he completely analyzes

and destroys this erroneous claim. He cites some 25 ancient historians, beginning in Josephus's own time and extending to the 15th century (A. D. 110-1480), who quote Josephus in full, in part or allude to this testimony concerning Jesus Christ, His resurrection, and His brother James. All these various records confirm our present editions.

Now this same translator cites various testimonies in support of Josephus; I quote in part:

"The most learned person, and the most competent judge, that ever was, as to the authority of Josephus, I mean Joseph Scaliger, in the Prolegomena to his book De Emendatione Temporum, p. 17. 'Josephus is the most diligent and the greatest lover of truth of all writers; nor are we afraid to affirm of him, that it is more safe to believe him, not only as to the affairs of the Jews, but also to those that are foreign to them, than all the Greek and Latin writers; and this, because his fidelity and his compass of learning are everywhere conspicuous.' "

Stranger: I do not question Josephus. I am only referring to additions that might have been added.

Missionary: There has been a valuable record recently found which eliminates this question of doubt. On account of its significance I shall read a portion of it to you verbatim:

From the "Los Angeles Times," dated Jan. 30th, 1928. "Added Bible Proof Found, Evidence Discovered of Mention of Jesus Made in Original Accounts of Josephus. Copyright 1928 by New York Times. Paris,

Jan. 29, 1928 (Exclusive)." (Permission to reproduce received by Author March 13, 1928.)

"Among Cardinal Maquarin's collection of Hebrew manuscripts which are kept in the French National Library, which is itself an extension of the Cardinal's old palace, Dr. Robert Eisler of Vienna asserts he has found new evidence that in the original versions of Josephus's history dealing with the fall of Jerusalem, reference was made to Jesus Christ as a historic character. Dr. Eisler's account of his find was read at last week's meeting of the French Academy of Inscriptions and was placed on record.

"For several years Dr. Eisler has been engaged in investigating an old Slavonic translation of Josephus's history, and in an eighth-century Hebrew text he found an indication of the documents in which now, he asserts, he has discovered the passage, the existence of which has been debated ever since the 16th century. **WHAT HE FOUND:**

"One reason, Dr. Eisler says, why it may have been over-looked, is that it occurs in the chapter which tells the story of the mad Emperor Caligula, and not in the Chapter on Tiberius and Pilate. The passage tells how the Jews stubbornly refused to obey Caligula's order that his statue be worshipped through the whole world, and in the Paris manuscript this sentence follows: 'In these days there were great quarrels and many fights in Judea between the Pharisees and the lawless ones of our nation who inclined toward Jesus the son of Pandera, the Nazar-

ene.' Here there appears to be something omitted. Then this follows:

"‘Elizer, who did many outrages in Israel until the Pharisees got the better of him.’ Dr. Eisler holds that the discovery of this manuscript proves that other passages about Jesus, which were considered offensive, were obliterated by the medieval church or, in some cases, perhaps, by the Jews themselves, for fear of getting into trouble, should such manuscript be found in their possession. ERASE HINTED:

"If the followers of Jesus are mentioned as having been given trouble under Caligula, it is self-evident, says Dr. Eisler, that the previous passages about the appearance and death of Jesus under Tiberius and Pilate must have been contained in a previous chapter and been completely destroyed.

"In the twelfth century evidence of such erasure was recorded by Abbot Robert of Chich Lade, and in 1541 Cardinal Baronius, the famous Catholic historian, found to his horror, as he says, that erasures had occurred in the Jewish manuscript of Josephus."

Last, but not least of the testimonies concerning Christ, is that great power of love that crystallized His whole soul, which surely comes from above. This alone has conquered and won my soul for Him.

He is that purifying magnet and fountain of love, that power which replaces selfishness, greed, and revenge with sympathy, generosity, and charity. He is the only one I know as possessing personality, influence, and drawing power sufficient to penetrate the heart of

man, regenerating his soul with desire and power, to cast off his sins, evil and destructive habits with their chains of bondage. A power that is sufficient to steady and strengthen the human nerves to support the soul (as possessed by the one hundred million martyred Saints), while being hacked to pieces or consumed in a slow burning fire, in their dying efforts to remain loyal to the Savior and His written Word in its unchanged form, is a power that cannot be described.

Millions of others have turned their faces toward Him in the hours of trouble and have felt His consoling love and power. They have in the past, and are to-day receiving blessings in answer to their prayers in excess of worthiness, that forces streams of repenting and appreciating tears to flow from the eye. Now, if that Jesus was not the Christ, how do you account for this power, love, influence, and answer to prayer?

Stranger: I cannot without admitting His Divinity.

Missionary: Personally I have learned to love His ways and the things pertaining to Him. Even His physical description, as recorded by strangers, is a testimony to me worth reviewing. I quote that which appears to be most authentic, from the legends of ancient times:

"His image or likeness is said to have been derived from the collection of Pontius Pilate. One is mentioned by M. Raoul Rochette. It is a stone, a kind of tessera, with a head of Christ, young and beardless, in profile, with the word Kristos in Greek characters. The other is a kind of medal, or tessera of metal, representing

Christ, as he is described in an apochryphal letter of Lentulus. It is a head of Christ—the hair parted over the forehead, covering the ears, and falling upon the shoulders. The shape is long, the beard short and thin. It has the name of Jesus in Hebrew. The earliest pictures of Jesus seem formed on one type or model; they all represent the oval countenance, slightly lengthened, the grave, soft, and melancholy expression, the short thin beard, the hair parted on the forehead into two long masses, which fall upon the shoulders" Mil'man's "Church History," p. 492. (Also quoted by Summerbell, "Hist. of the Christians," p. 14).

The following is a true copy of the above referred to letter, it being a report from a Roman government representative at Jerusalem.

COPY OF THE LETTER OF PUBLIUS LENTULUS
WHICH HE SENT TO THE SENATE OF ROME
FROM PALESTINE ABOUT JESUS CHRIST.

"Conscript Fathers:

There appeared in these our days a man of great virtues, named Jesus Christ, who is now living among us.

Of the Gentiles he is accepted as a prophet of Truth; but His own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases.

A man of stature somewhat tall and comely, with a very reverend countenance, such as beholders may both love and fear. His hair is of the color of a filbert fully ripe, plain to the ears, whence downward it is more orient of color, somewhat curled and waved about his

shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarines. His forehead is smooth and delicate, his face without spot or wrinkle, beautiful with a comely red; his nose and mouth exactly formed, his beard thick, the color of his hair, not of any great length, but forked; his look innocent; his eyes gray, clear and quick; in reproofing, terrible; in administering, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep, a man for his singular beauty surpassing the children of men." From New Standard Encyclopedia (American) Publius Lentulus, Procurator of Judea under Tiberius Caesar. (Manuscript of this article is in possession of Lord Kellie. Copied from original letter of Roman Senate. New York Press.)

This description of perfect features, blended with the declaration of Pontius Pilate, uttered three consecutive times—"I find in him no fault at all" (John 18:38; 19:4, 6), should be a drawing testimony to you. For it is known to all Israel that the Paschal lamb, which was annually slain, by commandment, on Nisan 14th, for the Lord's Passover, had to "be without blemish, a male of the first year." (Ex. 12:5-14, 25-33.)

Now this sacrifice, as you surely know, was nothing less than a symbol of the great sacrifice which the Messiah was to make for the children of men, and did make, on that appointed day of Nisan 14th, A. D. 33. (Dan. 9:20-27.)

You will recall how Jesus Christ closed His mission,

crowned with many marvelous miracles, and ate the Passover with His disciples near midnight on Nisan 14th, a few hours before His betrayal and death; and at this same table instituted a new supper, called the "Lord's Supper," consisting of bread and wine. (Matt. 26-27th chapters.)

This supper was also to represent **the last and great Sacrifice** that was to be made on the cross. The Passover, pointing forward; the Lord's Supper, referring back. Paul sums it all up as follows:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I Cor. 11:26.

1. "For the Law having a SHADOW of good things to come and NOT THE VERY IMAGE of the things."

*** (He quotes from the Psalms of David, 40:1-8.)

4. "For it is not possible that the blood of bulls and of goats should take away sins.

5. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou **prepared me**:

6. "In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

9. " *** He taketh away THE FIRST, that he may establish THE SECOND.

10. "By the which will we are sanctified through the offering of the body of Jesus Christ **once for all.**"

12. "But this man," (Christ) "after he had offered

one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:1-12.

Stranger: Do I understand the law of Moses with its sacrifices is here referred to as the FIRST, and that the Gospel of Jesus Christ is referred to as the SECOND?

Missionary: You are correct. Paul tells us that Christ "took it" (the old ordinances and Law) "out of the way, nailing it to His cross." Col. 2:14. He also tells us, that the old covenant or law "was added because of transgressions," * * * "Wherefore the law was our school-master to bring us unto Christ." Gal. 3:18-29.

Let us now review Peter's testimony:

18. "Ye were not redeemed with corruptible things;
*** 19. "But with the precious blood of Christ, as of a lamb without blemish and without spot:

20. "Who verily was foreordained **before the foundation of the world**, but was manifest in these last times for you." (I Peter, Chap. 1.)

The human family, from the days of Adam, was taught the same laws. For we read where Adam was commanded to offer up a lamb sacrifice. This offering of sacrifices was continued by Cain and Abel; and in due time an angel came and said:

"Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: **This thing is a similitude of the sacrifice of the Only Begotten of the Father.**" Moses 5:1-7. (Gen. 4:1-7.)

In the law of Moses we read that "it is the blood that maketh an atonement for the soul" (Lev. 17:11). Like-

wise, my friend, it was the blood of Jesus Christ spilled at the Cross that has atoned for our sins, and reconciled us back to our Father God. How can you reject it? He is pleading for Israel to gather home; for them to free themselves of sin; to lift up their voices in praise to their Father for the blessings sent them through Moses and the Lamb of God. (Rev. 15:1-3.)

Your people shall, according to the Word of God, again become a blessed people and in a land of refuge from plagues and wars. The world will soon be gathering along their battle lines at the last and great battle of Armageddon, the "siege of Verdun" will be everywhere. Take heed this day to His call and save your souls. (Rev. 16:1-21; Dan. 2:41-45; Jer. 23:19, 20; Isa. 28:1-22; D. C. 85:6-12; Joel, chapters 1 to 3.)

Before I pursue further, may I ask again: Do you still believe all these and many other unmentioned marvelous events connected with the life of Christ, which are foretold in prophecy, could have been accidentally fulfilled to the very letter by Jesus of Nazareth, and that the wonderful miracles performed by Him could have been by man alone?

Stranger: I am beginning to see as you do. The evidence is all in His favor.

Missionary: To believe that Jesus is the Christ and render obedience to His Gospel Plan of Salvation is worth all to the human soul, for we read:

"He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made Him a liar; because he believeth not the record that God

gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." I John 5:10-11.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, **but shall have the light of life.**" John 8:12.

In other words, God has appointed His Son Jesus the Christ, King of the future Celestial Glory; therefore, only those who are favorable to and in harmony with Him, shall enter therein. (Luke 13:24-28; Rev. 22:12-17.)

Now, my friend, according to your own statement you claim to be of Abraham. I appeal to you to redeem the honor of Israel by accepting this Jesus of Nazareth and prepare yourself for His second coming. In that day we are told: "two women shall be grinding at the mill; the one shall be taken and the other left." Matt. 24:41.

Today we have the privilege of accepting or rejecting Him, but in that day—if we have failed to accept His Plan of Salvation, we will be left in a helpless condition to be destroyed in the flesh when the world is cleansed from all sin and corruption. Then comes to pass the hour when the King of Kings will descend with the righteous of the living and the dead to reign on earth a thousand years. Now, in conclusion, I am going to plead guilty of doing all the talking, but really are not these things worth your while?

Stranger: They surely are. Where can I find these

prophecies specifically proving the birth and the mission of Jesus of Nazareth by the dates you claim are given in Holy Writ?

Missionary: Read this little book, "The Time of the End." It will help you understand some of them. After reading it, I should be pleased to meet you at the "Church of Jesus Christ of Latter Day Saints," next Sunday. Good day.

MEETING THE THREE GENTILES

We now proceed on our way. We are approaching three men standing on a street corner at the close of a Gospel street meeting.

Missionary: Good evening, gentlemen. I am a Christian and I am interested in the "Church of Jesus Christ of Latter Day Saints." We are interested in your spiritual welfare.

Stranger: We have just been listening to two of your Elders preaching on the Divine calling of your Prophet Joseph Smith.

Missionary: Good for you. Do you believe it?

Stranger: We do not.

Missionary: Why not?

Stranger: Why should you people claim to be the only church?

Missionary: We do not claim this, for there are many churches in the world teaching most any kind of doctrine that man may choose, but we do claim that there is but ONE GOSPEL AND CHURCH OF JESUS CHRIST. He is not divided within Himself, neither are confusion and contradictions found within His true

Church. To attribute these things to Him would be an insult.

We read of the one Church, one Lord, one faith and one baptism; we also read that in the first church (of Former Day Saints) were placed Apostles, Prophets, Patriarchs, High Priests, Bishops, Elders, Seventies, Priests, Teachers, and Deacons, and that all were to remain therein "until we all" come into the unity of faith.

Prophecy also declares that this church organization would be destroyed, the Saints be "overcome," and His Priesthood lost; that men in that day (the Dark Ages) would "wander from sea to sea, and from the North, even to the East, they shall run to and fro to seek the Word of the Lord, AND SHALL NOT FIND IT." (Amos 8:11, 12.) History confirms all this. Now, my friends, it is true that in these latter days there are many churches, but you can prove them all by the doctrines they teach, by their organizations; and by the extent and character of spiritual gifts with which they are blessed. Furthermore, we can prove that no branch or portion of the original church lived through the Dark Ages; hence, a complete restoration was necessary.

Stranger: Your church appears to have all the original doctrines and form of organization, while most all churches have a few of the original Gospel teachings, but none of them have all of them. I admit I am interested in knowing how Joseph Smith found them all.

Missionary: They were restored unto him by the Lord.

Stranger: How can you prove it?

Missionary: The Lord revealed through Daniel, His prophet, that a great apostasy would take place wherein His church and Saints **would be completely destroyed**; and in the same prophecy you will find the restoration of His Holy Sanctuary and Gospel foretold. This restoration was to be in the Latter Days in the year of A. D. 1843.

The prophecy is plain, the date is confirmed from three separate sources, and its fulfilment took place in the exact year predicted, in every detail, through the Prophet Joseph Smith. No other church or individual makes this great claim. On the other hand, the other churches go so far in the opposite direction that the laymen need not be deceived, for they deny revelations, spiritual gifts and healings. The title, "The Church of Jesus Christ," is a strange language to them.

True, the world calls it the "Mormon" Church, but a man may permit men to call him by a nickname, and even answer to it in order to be friendly, as the Latter Day Saints often do to the name of "Mormon." But when ministers boldly place these man-made church names on their official stationery and carve them over their church doors, and in their corner-stones, it becomes self-evident whom they represent.

Stranger: Are we to understand that the Latter Day Saints of the Church of Jesus Christ eliminate the opinions of men of culture from the Gospel of Christ in all its details?

Missionary: Your statement is correct. The teachings of the Christ have been restored in their fulness,

and they are law with us, for we love, honor, and respect Him in every way.

Stranger: Where may we obtain writings that give proof of the prophetic dates confirming the divine calling of your prophet, Joseph Smith?

Missionary: Read this book, "The Time of the End." It will give you a beginning point. After reading it, I shall be pleased to meet you again at the "Church of Jesus Christ of Latter Day Saints" next Sunday. There are many books officially published by the Church, portraying in plain language all the grand and glorious principles of the Gospel with unlimited proof establishing the authenticity of the divine calling of Joseph Smith, and the bringing forth of the Book of Mormon. Well, I shall look forward to our meeting again next Sunday morning. Good day.

THE RE-ORGANIZER

We are now passing a little church that has an interesting name. Standing at the door are several men who appear to be leaders. We will stop.

Missionary: Good evening. I am a Christian, and I am interested in the "Church of Jesus Christ of Latter Day Saints." We are interested in your spiritual welfare.

Stranger: We have just had a very interesting service; sorry you have come so late.

Missionary: For your sake, I am glad to meet you alone. Am I correct in assuming that you are the leaders of this church?

Stranger: You guess rightly.

Missionary: I read across your door "The Re-organized Church of Jesus Christ of Latter Day Saints." May I ask: Are you able to defend that name in whole or in part?

Stranger: We certainly are.

Missionary: I openly admit my admiration for the latter part of that name, the "Church of Jesus Christ of Latter Day Saints," for within its bounds I have cast my lot and have placed my soul in its safe-keeping. So far we agree, but please tell me where you found that word "Re-organized," and by what authority have you made it a prefix?

Stranger: The Lord called Joseph Smith to be an apostle and prophet to this generation. He organized the church, the Book of Mormon was given through him, and some claim that the Lord's Holy Temple with its ordinances were also revealed unto him, but we do not believe that temple work has been restored up to this time; hence, we have not built temples. Therefore, for these reasons and others we have added that word "Re-organized" to distinguish ourselves from the main body of Joseph Smith's followers.

Missionary: Is that your authority for this change in name?

Stranger: It is; is it not enough?

Missionary: No, indeed. If it were the Church of Jesus Christ, then no one less than He could re-organize it. That one word spoils the entire name. It also identifies your organization as a man-made or organized

church. Furthermore, you no doubt are familiar with the condemnation that hangs over the head of every man who adds to, takes from, annuls, or changes the Word of God or His plans. It is my duty to live the Gospel life, and render assistance in carrying on this great Church that Jesus Christ has placed in our care, but to leave it, or try to re-organize it, is not within my lawful rights.

Now, to the law and testimony: Have you not read in the Book of Daniel concerning this Latter Day restoration of the Gospel, that it was to include the Lord's Holy Sanctuary, which means in all languages His Holy Temple?

This prophecy calls for the restoring of His Holy Sanctuary or Temple to the world in A. D. 1843. Furthermore, it was revealed unto Daniel, that this restoration "**shall never be destroyed: and the kingdom SHALL NOT BE LEFT TO OTHER PEOPLE.**" (Dan. 2:44; D. C. 13:1.)

In Funk & Wagnalls' New Standard Dictionary, under "Re-organized Church of Jesus Christ of Latter Day Saints," I have read: "established at Amboy, Ill., April 6, 1860; it claims continuity from the original Mormon Church of Joseph Smith.—re-organization, *** the legal reconstruction of a corporation after a FAILURE."

In other words, as I see it, God states that His act of restoring His Sanctuary, Gospel, and Kingdom would be a success; but you claim that it failed, and that He restored the Gospel only, notwithstanding He specifically mentions His Sanctuary, and that you people some sixteen years later were obliged to re-organize His church

and cut out the Holy Sanctuary with its included ordinances which your brethren were performing.

The part that you have cut out or fail to accept is similar in comparison and proportion to that of a Jewish synagogue with their Holy Sanctuary. You might have tried to preserve the church (the Synagogue), but you have fully discarded His Holy Temple. It cannot be done.

Stranger: Where can we find the chapter that says the restoration of the Gospel was to include the Lord's Holy Temple or Sanctuary?

Missionary: In the 8th and 9th chapters of Daniel. You may also read this little book, "The Time of the End." It will help you and give you a brief, but substantial, outline of the restoration of this included Sanctuary. I also invite you to meet me this coming Sunday morning at the "Church of Jesus Christ of Latter Day Saints." Good day.

MEETING THE MASON

I am getting tired and weary, I must return, for it will soon be low twelve. There is one more place, however, that duty calls me to visit before returning. We are approaching a large building, not of the ordinary type, but beautiful. Beginning at the pavement and looking upward I see certain things. A stranger is coming out of the door; he is approaching.

The Mason: Good evening. You appear to be enjoying the appearance of our new Temple. I am sorry, but I cannot invite you in—it has been dedicated.

Missionary: I fully appreciate your position. The outside will serve my **present purpose**. I am also interested in the "Church of Jesus Christ of Latter Day Saints" and her great temples.

The Mason: Pardon me for speaking plain, but I have heard that Joseph Smith unlawfully borrowed certain things pertaining to our temples. Is that true?

Missionary: Have you ever read "The Time of the End"? If not, you should. In that book you will find where you have been entirely misinformed. On its pages are delineated in full how God, according to prophecy, restored to this generation the original Gospel of Jesus Christ and His Temple with its ordinances. These things were lost during the Dark Ages, but were restored in the very year that is set in prophecy. According to Holy Writ, two angels were sent to Daniel, direct from Heaven, to reveal unto him the exact year when God would restore His Holy Temple in the Latter Days, never again to be destroyed. Now, Joseph Smith, the "Mormon" prophet, was the instrument selected by God, through whom He revealed these wonderful Keys and Heavenly Blessings. The prophecy is sure; it has but the one interpretation. The fulfilment was completed in the year 1843, this being the exact year according to prophecy.

I shall take the liberty to answer your question by asking you another one. Does it not appear most reasonable that, if God is unchangeable and was the Architect of the Solomon temple, which you will no doubt agree to, that He is most likely to incorporate on and in

His new Latter Day Temples, various things similar in nature to the original ones?

The Mason: I agree with you, but this is news to me. I was not aware that Joseph Smith's mission was foretold in prophecy.

Missionary: Holy Writ covers all great events pertaining to the work of God, for He has said: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. You will understand these things more fully after reading "The Time of the End." I have this book with me. You may have it.

The Mason: I will read it with pleasure, for I am interested in all things pertaining to God.

THE FOLLOWING SUNDAY

Our week's work is over. Sunday is here. Let us now go down to the Church and meet our new investigators.

Missionary: I am pleased to see all of you here this morning. Many have left churches of various names and doctrines in search of the "Church of Jesus Christ of Latter Day Saints." As you passed through the door, you observed that name without any prefixes. I hold here in my hands His laws and commandments, the Bible; the Book of Mormon; the Doctrine and Covenants; and the Pearl of Great Price, as revealed through the Prophet Joseph Smith. They appear to be four books: but the four of them explain **the one Gospel, Law and Plan of Salvation**. They contain an unlimited amount of spiritual food. The Gospel ordinances, principles, laws,

and organization are perfect,—all weakness lies within you and me; the plan is easy and consoling to the human soul. But, records alone are not enough; we, as individuals, are helpless in trying to obey the ordinances essential to our exaltation in the Kingdom of God without the assistance of some one who is in possession of the Spirit of the Lord, and holds His authority to officiate in the Gospel ordinances, as did Peter, James, and John of old.

Now, this authority is called Priesthood, which embraces various commissions, and is known as the Priesthood after the order of the Son of God, sometimes called the Melchisedec Priesthood. (Heb. 5:1-10.)

This Priesthood was bestowed upon Joseph Smith by the Lord through His heavenly servants who formerly held these Keys. He in turn has given it to us, which will include you as you comply with the laws of His Gospel.

It is the channel through which God commenced revealing His glory at the beginning of the creation of the world, and through which He has and will, according to prophecy, continue to make known His purposes to the end of time.

In conclusion, may I add to my testimony—"The Time of the End," that I know it to be true, for these things are written in the Holy Books of God, and their reality has been revealed to me in a vision, wherein I saw in a most marvelous manner, the figures that are shown herein. I have endeavored to amplify their plainness; but this is the limit of my power. No man can give the

Gospel of Jesus Christ to another—he must seek it out for himself; for the Gospel law reads:

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”

As a token of respect to the purity, loyalty, labor, and God fearing devotion that blended the life of Joseph Smith, and our profound love for our Redeemer and appreciation for His sending us a prophet, let us express our feeling in song. As we sing, let those of us who have cast our lot with Him renew our efforts and covenants. We invite you, our visitors, to ally yourselves with His people and make a covenant never to leave Him, ever to press on in gaining a knowledge of His restored Gospel and a Divine Testimony of your salvation.

“We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliv'rance is nigh;
We doubt not the Lord, nor His goodness,

We've proved Him in days that are past;
The wicked who fight against Zion,
Will surely be smitten at last.

We'll sing of His goodness and mercy,
We'll praise Him by day and by night,
Rejoice in His glorious Gospel,
And bask in its life-giving light;
Thus on to eternal perfection
The honest and faithful will go,
While they who reject this glad message,
Shall never such happiness know."

comes
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y a
Israel.

"receive
r hearts
of MEN."
cov 45.29



RUSSIA and ALLIES

ARMAGEDDON BATTLE

INTERNATIONAL WARS

or the destruction of the wicked.

Voice of Warning p. 34-46. --- Pyramid Chart
Markings along Highway of Life, p. 18, 19, 24, 28, 26.
Ezek 38:1-23, 39:1-6. - Zech. 14:1-16. - Isaiah 24:14-29. -

Opening of
7th Seal =
Beg. Divine
Judgments.
D&C. 77:12-13
F.M.D.

ISRAEL AGAIN RULES

A LAND OF ZION

UNITED STATES

CAPITAL OF U.S.A.
NEW JERUSALEM

A CITY OF
REFUGE



The only people that shall not be
at war. Doc & Cov Sec. 45: 68-71
The law to go forth from Zion
Micah 4:1-2

Zech. 1:17
Isa. 2:1-5.

AND IT BECAME A GREAT MOUNTAIN



Christ cometh
in Glory
Doc & Cov. 46:9-16

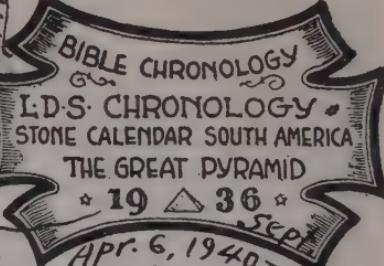
Resurrection of
the Saints



Mount of Olives
cleaves in twain



Doc & Cov. 45: 47, 48, 49.



ALL OF NORTH AND
SOUTH AMERICA

ZION

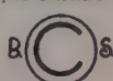
124 New Cities Build
in America by 1945
Millenial Star, Vol. 6. - p. 140.

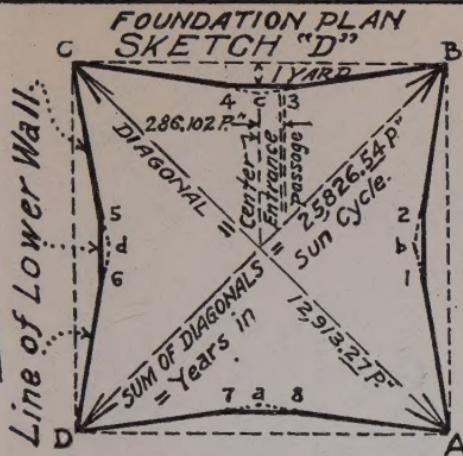
UNIVERSAL PEACE

Resurrection of the
Heathen Nations or
the Just

Doc & Cov. 45: 50

MISSIONARIES CALLED
OUT BY THOUSANDS
INTO ALL THE DIFFERENT
PARTS OF THE EARTH
TO PREACH THE GOSPEL
OF JESUS CHRIST TO
EVERY KINDERED TONGUE
AND PEOPLE . . . AND
EVERY KNEE SHALL BOW
AND EVERY TONGUE COM-
FESS THAT
JESUS IS THE CHRIST





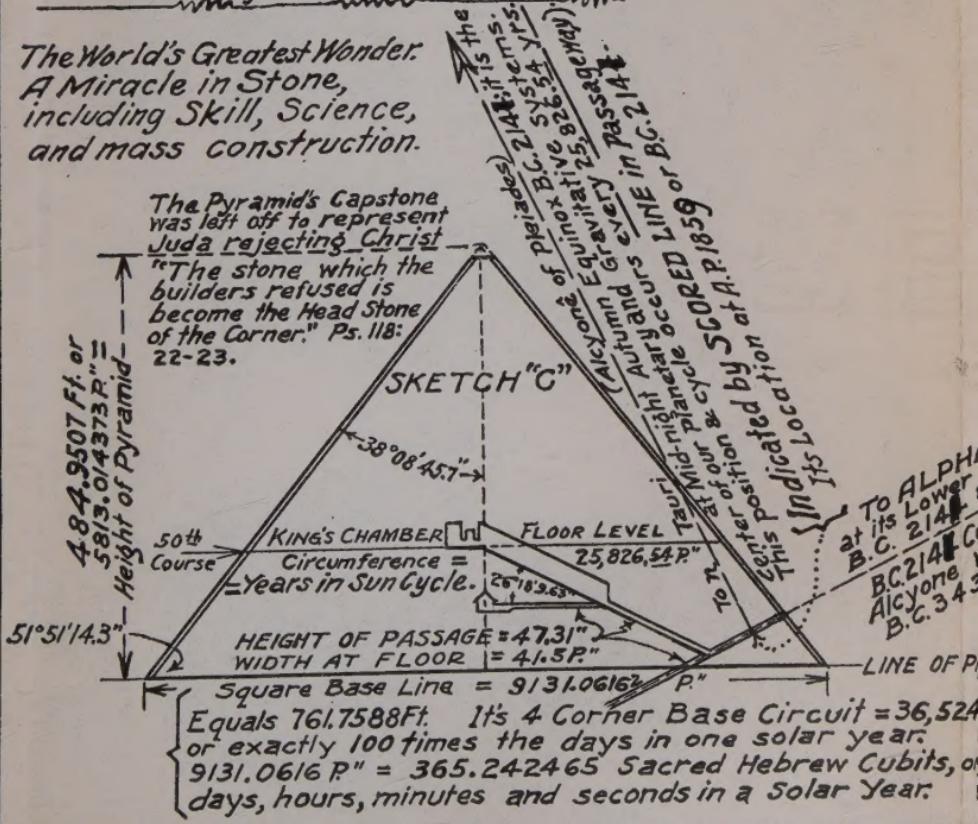
Square Circuit $A,B,C,D = 36,524,246 P.$
Wall " $A_1, B_1, \text{etc.} = 36,525,637 P.$

Geometrical " *AbB* etc. = 36525.958 P"

*Equals exactly 100 times the days,
hours & minutes in our Solar, Sidereal
& Anomalistic years, respectively.*

The World's Greatest Wonder.
A Miracle in Stone,
including Skill, Science,
and mass construction.

The Pyramid's Capstone
was left off to represent
Juda rejecting Christ
"The stone which the
builders refused is
become the Head Stone
of the Corner." Ps. 118:
22-23.



THIS CHART ISSUED BY FRANCIS M. DARTER - CIVIL ENGR.

